The Relief Society Magazine

Volume XXI NOVEMBER, 1934 No. 11

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXI NOVEMBER, 1934 No. 11

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Frost

By Jeanette P. Parry

The traitor Frost with Judas kiss
Came to my garden fair.
To him it was not anything,
To me great beauty rare.

The zinnia bed with blaze of gold,
Of rose and scarlet too,
Had after summer's burning heat
Commenced to live anew.

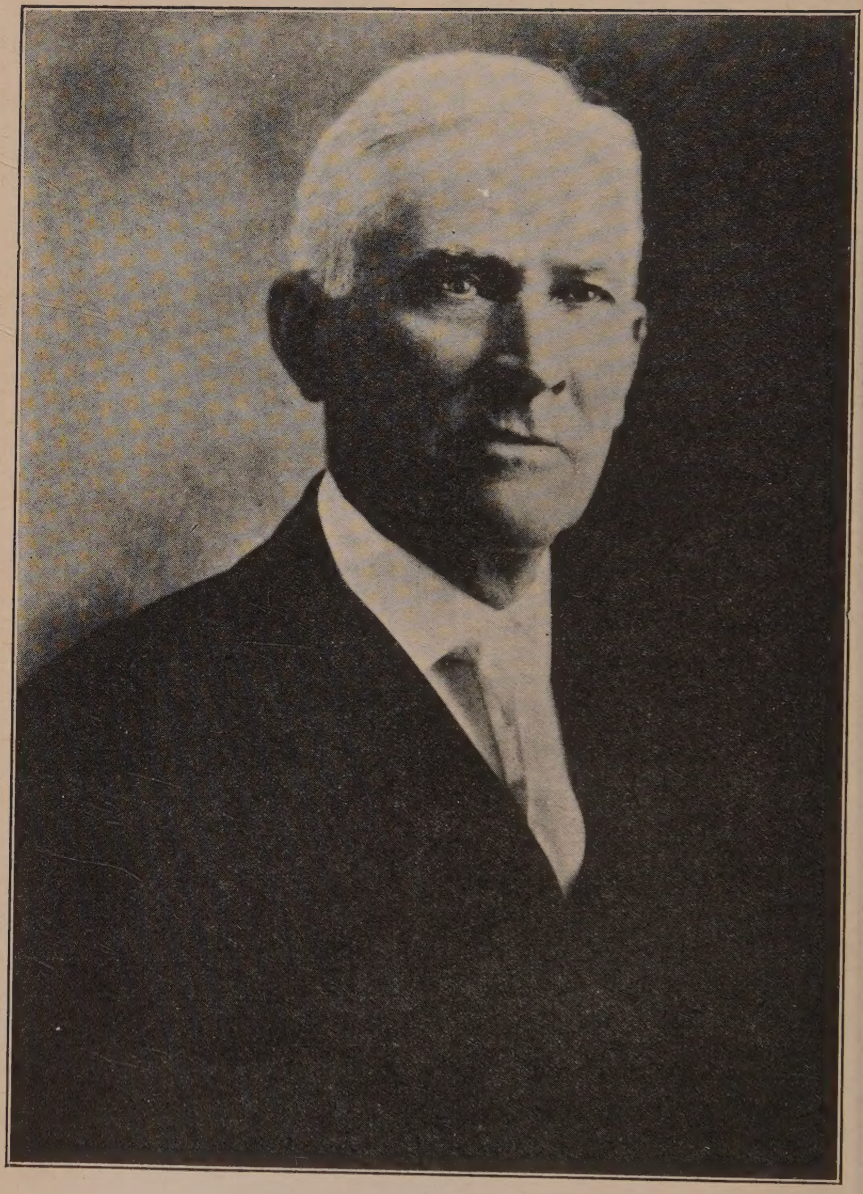
With ruthless haste his icy breath
Through every petal went.
Their drooping heads do testify
His fury has been spent.

He came again when violets bloom
His power to display.
But lovely spring with gentle smile
Dispelled his frown away.

As king of Autumn o'er the land
He holds his royal sway,
And chirping birds in leafless trees
Are heralds of his day.

With magic touch and balmy haze
He steals our hearts again.
And soon we'll see his filigree
Upon the window pane.

The reaper Frost, life's harvest full,
Sheaves gathered one by one.
How welcome! if the plaudit be
Come in, the work's well done.



PRESIDENT ANTHONY W. IVINS

The
Relief Society Magazine

VOL. XXI NOVEMBER, 1934 No. 11

President Anthony W. Ivins

By Richard R. Lyman of the Council of the Twelve

MATCH, if you can, in richness of glory, honor, admiration and affection the life and labors of that modest, well-balanced Christian gentleman and man of God, President Anthony W. Ivins! The earthly career of this beloved Church leader came to a close during the early morning hours of Sunday, September 23, 1934, just one week to the day after his eighty-second birthday, when he received tributes from almost every part of the country, including a message from the President of the United States.

This industrious and incessant worker, this great business, civic and Church leader, was at his desk at his work and at his books and studies Friday as usual. Saturday he was kept at home by his physician, but all day long he was insisting that a man could accomplish nothing lying in bed. Then early Sunday morning his successful life of unceasing industry closed. Some ten days earlier he went on a business trip to Nephi. Later, and the last time I saw him, he was taking the electric train for Ogden on another business trip. Thus, to the very end, his mighty brain and his unusual physical make-up struggled on vigorously, valiantly, successfully.

People from every walk of life mourned with his loved ones in their sorrow. At the funeral services the great Tabernacle was packed with an audience of genuine mourners, for he was a friend and benefactor to thousands. The great mass of flowers, the flow of eloquence, the remarkable outpouring of praise, affection and commendation all testified to the love of his friends and the esteem in which he was held by the general public.

ANTHONY W. IVINS was richly endowed mentally, physically, emotionally and spiritually. He was a man of fine intellect and rare judgment. He was a most versatile man, a leader in many fields. He was a great colonizer and pioneer, a wise legislator and statesman. Outstanding among his activities in this direction are the services he rendered in the Utah legislature and constitutional convention, also in his many official interviews with President Diaz of the Republic of Mexico. His Spanish was so perfect that even President Diaz complimented him on his knowledge of this foreign tongue. He was an officer of the law who, though brave and fearless, could by his gentle words, his honesty and frankness calm the convict, even in

that atmosphere which flying bullets create, and capture his prisoner by peaceful ways. His personality had in it a special charm no one seemed able to resist. He was an orator who could hold both old and young with his simple eloquence. He was an outstanding churchman who could with power defend and advocate, even to the most learned, the doctrines and practises of his Church. He was a writer of unusual ability and clearness. In his youth he was outstanding as an actor and as an athlete. He was a man who could do things with his hands. He had all sorts of specialties and hobbies. And with it all he was a modest, unassuming and kindly individual with a great and tender heart which responded to the joys or the sorrows and disappointments of his fellowmen. No absent one in need of a friend ever went undefended if Anthony W. Ivins was present. He lived and acted according to that powerful message in the 13th chapter of 1st Corinthians. In other words, he exercised charity for all.

THIS quiet, modest man loved nature; he was a part of it. He was a great hunter and fisherman. At the age of eighty, that was only two years ago, he "bagged" his last deer. I've been with him in camp. On one occasion he and I were sleeping side by side. Expert fishermen who had been sent ahead to provide fish for our party found that the fish "would not bite." Out of the darkness of our tent and into the early morning of the following day slipped Anthony W. Ivins. When the rest of us bestirred ourselves to make ready for breakfast, down along the creek bank and alone came this lover and understander of nature with a long string of fine trout. Plans for a hunting and fishing trip into the Yellowstone Park country with a group of his intimate friends were already completed when his final earthly call came.

WHILE he was not actually born on the desert, yet practically all of the life of President Ivins was spent in the wilds or on the frontier. Few have had less opportunity to get scholastic training, that is that actual teaching that is given in the classroom, and yet because of the natural intellectual power with which nature had endowed him, he made of himself not only a wise and well-informed man but a genuine scholar.

The president of the Utah State Agricultural College and its board of trustees did themselves and their institution as much honor as they did him when last June they conferred upon Anthony W. Ivins the degree, Doctor of Laws. Genuine education, real scholarship, is not a something put upon or put into an individual as articles might be crammed into a bag. Real education, genuine scholarship, is a matter of growth. And while Anthony W. Ivins did not have the opportunity of getting the formal training which schools afford, yet by the power of his fine mind he made of himself a worthy Doctor of Laws.

Let me relate one experience that will explain what I mean when I say that he qualified himself for the honorary degree which the college conferred.

It was in the springtime. Samuel O. Bennion, then president of the Central States Mission, was taking President Ivins, myself and some others by automobile through that fine country around Kansas City. The variety and beauty of the birds in that neighborhood brought forth the comment that in Scouting boys are required to produce a list of forty species of wild birds which have been personally observed and positively identified in the field in order to secure a merit badge in birds.

"Let me see," said President Ivins, "if I can name forty different kinds of birds." He began and I kept the record. And without a moment's previous thought or preparation, out of that rich store of knowledge and experience which his keen observation and marvelous memory had provided, and to the amazement of those in the party, he gave the names of birds until the number reached one hundred and thirty-five.

"How on earth do you remember all of these, President Ivins? How is it possible for you thus without special notice or preparation to pass such an astonishing examination?" He answered in his quiet and modest way, "I was able to do this by remembering these birds in their various families as I have them classified in my mind."

There is the secret. That tells how by the clearness and power of his intellect he made of himself, under extremely serious handicaps, a real scholar, a genuine Doctor of Laws. These scholastic accomplishments were made possible by his love for reading, his fondness for study, his outstanding power of observation and his marvelous memory. The college did not make Anthony W. Ivins a Doctor of Laws, President Ivins made himself a Doctor of Laws. All the college did was to place a label on him.

PRESIDENT IVINS' ability to make friends was phenomenal. He not only loved all mankind but animals as well. There is perhaps no other white man whose death would have produced so much sorrow and mourning among the Indians as did the death of this their genuinely affectionate and devoted friend. No horse ever carried him without getting from him at the end of the journey an affectionate pat and other expressions of appreciation. No cry of hunger or want or suffering ever came to this man's ears in vain. He fed the hungry and clothed the naked. He remembered the widows and the orphans in their affliction. And the words of the Savior of the world will apply to no man more appropriately than to President Ivins: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

PRESIDENT IVINS has said that the example of his own gentle, studious, patriotic and efficient pioneer father awakened in him a fondness for books, a love for study and work, and stirred in his soul the very highest Christian ideals and standards—a real ambition to be humble and unselfish. Mrs. Ivins also says that the father of President Ivins had a profound influence over the life and actions of his son to the very end. The son was the father's intimate companion. They went hunting together. The boy carried the chain while the father made his surveys. The ability of Israel Ivins can be measured in some degree by the fact that he laid out the city of St. George, and that while he was not a graduate of a medical school, he was closely associated with the leading doctors in Salt Lake City, and read, studied and practised medicine at St. George, where he cared for the poor with as much care and interest as he did for those who were well-to-do. When death came to him, the whole community mourned. The mother of President Ivins was a good neighbor, a faithful wife, a noble pioneer mother.

The Ivinses come from outstanding stock. Members of the family must live well if they are true to family traditions. William Ivins, a cousin of Anthony W., made the race for the mayor of the city of New York some years ago. The

unselfishness of the members of the Ivins family was one of the most outstanding characteristics which came to the attention of the young bride, Elizabeth Snow Ivins, when she came into that family. She says that night after night and all night long Israel Ivins sat by the bedside of his wife through a siege of pneumonia exhibiting phenomenal devotion. President Ivins himself came all the way from his home in Mexico to St. George, Utah, in order to be present at the funeral of his mother. This is another evidence of the devotion of the members of this family to one another.

THE mentality, the fine balance, the broad vision, the powerful command of self and the mental caliber of President Ivins' devoted wife and life-long companion were his chief inspiration and support. To her and to her strength of character, to her high sense of duty and to her devotion to the Church and to its ideals are due many of those decisions that were made at the crucial periods of the life of Anthony W. Ivins, all of which led, as we can see clearly now, to the completion of a life that would have been less outstanding, less truly great if other courses than those he and his wife selected had been followed.

SELDOM, if ever, does a man do works that are outstanding unless behind him is inspiration and encouragement furnished by some good woman. Mrs. Ivins has been the counselor, the courage-giver, the support of President Ivins in all his undertakings all his days. In that long ago when methods of travel were so slow, President Ivins was on Church and business duties and away from home as much as seven months in a single year. Only th unselfishly patriotic and devoted ca toil and carry on under these con ditions. Elizabeth Snow Ivins car ried this her heavy load successfull and from her lips came no word o complaint.

When Brigham Young sent Eras tus Snow and his family to help set tle St. George, the daughter, Libby aged seven, learned her first lesso in obedience to the authorities of th Church. Going into that deser country was a great trial. It was burden, however, carried nobly no only by Erastus Snow but by Israe Ivins, the father of President Ivins and by the members of both thei families. Mrs. Ivins says the jour ney to St. George by ox-teams re quired a month and that during th first two years they lived in tents After that came the luxury of one room log houses for homes.

This unselfish early life of pio neering helped to prepare Presiden and Mrs. Ivins for the later call of the Church when he first wen into Mexico as a missionary for period of two years and finally whe in 1895 they both with the member of their family went as colonizer into that land where they expected t make their permanent home.

Those close to the family sai Mrs. Ivins seemed to get under th load in those early days of pioneerin a little more promptly and a littl more willingly, if there was any dif ference, than did President Ivin himself. The family spirit, that de termination to seek first the King dom of God and his righteousnes is shown also in the decision of thei son Grant to go for a period of fiv years to Japan as a missionary, whe he was called by the Church to ren der this service. For one in the day of his youth to give thus liberall of his time and of himself in th

unselfish way for the progress of the Church shows genuine Christian spirit. Among the outstanding accomplishments of this young man during that five years, and as an evidence of his own mental power, was his translation into the Japanese language of the Articles of Faith by the late Dr. James E. Talmage.

To President and Mrs. Ivins eight other children have been born. There are still living three able sons and five equally able daughters. Most if not all of these are college graduates, and like all the other descendants of Erastus Snow which I have known they have excellent characters and unusual mental powers.

President Ivins and family remained in Mexico for thirteen years or until he was called back to become, first, a member of the Council of the Twelve, next, the second counselor, and finally, as the crowning work of his lifetime, first counselor in the First Presidency of the Church.

Thus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), is illustrated in the lives of President and Mrs. Anthony W. Ivins. Both in their childhood, at the call of the Church, went to St. George with pioneer parents. During their later life, they made the necessary sacrifice, and hers if anything was the greater, to go as colonizers into a foreign country.

In this land of Mexico President Ivins constructed for himself the finest house in the colonies. He produced the finest horses, the finest cattle, the finest orchard, the finest flowers, the finest garden in the community. It was he who directed the construction of the church and church school buildings, all of which tell in unmistakable terms of the sturdy quality, the breadth of view and greatness of this outstanding builder. "I defy any man," President Ivins once said, "to follow my trail from childhood and find anything I have ever built that has fallen down."

And the work of his wife on the inside of the house was as remarkable as was his on the outside. Like her own mother, Mrs. Ivins was the keeper of a model home. During her lifetime, Mrs. Snow entertained in her home President Brigham Young and other General Authorities of the Church. And after the death of the mother, both in St. George and during thirteen years as the wife of the stake president in Mexico, Elizabeth Snow Ivins, to her great credit, not only entertained in royal fashion the General Authorities that came into her neighborhood but she did this in such a pleasant and charming way as to win the lasting friendship of them all.

In their Salt Lake City home, characterized by its stability, its variety of flowers and lovely lawn on the outside and by its beauty, its loveliness and its charm on the inside, President and Mrs. Ivins have taken great joy and pride in entertaining their many friends, and have enjoyed innumerable reunions of their large, happy and successful family.

Mrs. Ivins is not nor has she ever been robust and vigorous in a physical way. She has been delicate, gentle and refined but with all this she has been a fine manager and a strong executive. She has not only required her daughters to learn to cook, dust and keep a home in first class fashion, but she has also been wise enough when new dresses, for example, were wanted, to say, "You may have all the dresses you will make for yourselves. I will buy all the material if you will do the work."

Of her President Ivins has said: "No one ever has, no one ever will,

no one ever can take her place." These two were tied together by those bonds of understanding, those laws of love and nature, those binding ties of genuine respect and admiration which make a man and a woman truly one—one in thought, one in ideals, one in ideas, one in ambitions, one in understanding, so that each reflected in the other, all their days, that perfect affection and confidence that make two hearts and souls and beings perfectly and devotedly one in all things.

President Charles H. Hart

By Elder Melvin J. Ballard of the Council of the Twelve

IT is a real pleasure for me to pay this tribute to my life long friend and associate, President Charles H. Hart, who passed away recently after several years of illness which physically incapacitated him from carrying forward his usual work as a member of the First Council of Seventy.

My earliest recollection of him was when he came to Logan as a young lawyer and I was but a boy. I recall what an outstanding, alert man he seemed to be. He formed a partnership with another fine and efficient Bear Lake boy—Frank K. Nebeker—who had made his residence in Logan. Under the firm name of Hart and Nebeker they became the leading lawyers in Cache County. It became a common expression that if Hart and Nebeker took the case they would win it. Personally I have known of many cases which they absolutely refused to take because they did not believe the case had merit or was not on the side of right and justice.

LATER when Charles H. Hart was elevated to the bench as Judge his absolute honesty and fearlessness brought terror to criminals who came before him but brought peace and absolute satisfaction to those whose cause was just for I recall no instance when his decisions did not seem to give universal satisfaction. Had he continued in the law rather than accepting the call to serve the Church there is no office in that department within the gift of the people of his state that he could not have received. Indeed, I regarded him as being absolutely qualified to sit and do credit to himself and his state in that highest legal tribunal of our country — the Supreme Court of the United States. When, however, at the very height of his success the call came to him to serve his Church as a member of the First Council of Seventy, he did not hesitate a moment to abandon all these bright prospects and accept this new responsibility. I am sure he did this at a great personal loss financially to himself but many times he said to me, "money isn't everything," and during all the time that he was so actively engaged in the practice of law and administration of justice he was equally devoted to his Church, giving some part of his time in Church service. Frequently he said to me, "A man who tears himself absolutely away from all Church connection will likely come to have an unbalanced judgment, and the man whether he is in the profession of law or other business who can keep his Church contact keeps his judgment well balanced and finds a

PRESIDENT CHARLES H. HART

relaxation from the diversion that comes in Church service.

PRESIDENT HART has an outstanding and unusual family of talented boys and girls. I have known every one of them since the time they were little children and there is not a black sheep among them. The mother of these boys and girls gave her life in her effort to honor this noble man with children and to serve them. I have never known a more charming, ideal mother than the first Sister Hart. It has also been my good fortune to know the present Sister Hart, who survives him, from the time of her girlhood. In my judgment Brother Hart could not have selected anywhere in all the Church a more ideal woman to become the mother of his children. She has performed that very difficult task of taking the place of their mother in as ideal a way as any woman I have ever known and I know that every one of the children love her as they do their own mother. That is the finest evidence that she has been successful.

IT has been my good fortune many times to travel with President Hart to various of the Stakes of Zion and to know the worth of his ministry. I have never known a more faithful, conscientious, devoted servant of the people than President Charles H. Hart. He never talked without giving some message that was faith building and full of thought. He had a logical mind and his messages were always listened to and they made good impressions.

There was no sacrifice he was called upon to make to serve the Church that he did not make cheerfully—never with a complaining spirit. He entered into the living of Gospel standards so perfectly that they became a very part of his life. He was a perfect gentleman here and he will be a perfect gentleman in the Court of the King where he now goes to labor in the same great cause that he made so many sacrifices to serve here. By reason of his having subscribed to these Gospel standards of living he shall find himself happy and prepared to carry on the great missionary labor that is the outstanding ministry which the life that follows this offers to every faithful man or woman—to bring light and knowledge and understanding to those souls who have died without that knowledge and prepare them for their place of salvation, glory or exaltation in the kingdom God has provided for his sons and daughters. President Charles H. Hart is well trained and equipped for that great ministry in the future.

Relief Society Conference

By Julia A. F. Lund

THE semi-annual Conference of the Relief Society was held in Salt Lake City, Utah, October 3 and 4, 1934, with 19 General Board members, and 670 stake officers and board members in attendance. Ninety-six stakes out of the 106 were represented, and six missions.

The meetings on Wednesday, October 3, were devoted to the formal educational work of Relief Society. The opening session for Relief Society officers and class leaders was held in the Tabernacle. Teaching Methods and Opportunities of Class Leaders were the general themes.

Thursday, October 4, the General and Stake Officers' Meeting was held in the Auditorium of the Bishop's Building. In the afternoon the General Public Session convened in the Tabernacle.

President Louise Y. Robison presided at the General Sessions, and the lesson chairmen at the Department Meetings. The attendance was record-breaking for the Fall Conference, and great enthusiasm, coupled with a deeply spiritual note, animated all meetings.

There were special musical numbers in the Department Meetings.

The Relief Society Singing Mothers, under the leadership of Mrs. Charlotte O. Sackett, assisted by Professor Frank Asper and Mrs. Alta B. Cassity, made the music a very delightful feature.

OPENING SESSION

(Tabernacle)

PRESIDENT LOUISE Y. ROBISON, PRESIDING

PRESIDENT LOUISE Y. ROBISON

WE are happy to meet so many of you dear sisters here for our first session of Conference. We welcome you to the intellectual banquet which we have prepared for you, and if our Father in Heaven will graciously hear our prayers you will be given that aid which is of the greatest importance to class leaders in a spiritual interpretation of education.

The class leaders are the standard-bearers of the cultural part of our organization. They bring joy and pleasure to the women of our Society, in studying Theology, Literature, Social Service and Teachers' Topic. We hope that all the sessions of this Conference will give you very valuable help.

It is proposed that in the future we publish our lessons earlier in the season, beginning with May instead of August. This will enable you to have all the reading material before you early in the Summer. We also hope to purchase the books that are necessary for reference, and have them in order that any of the stakes may have the books for use for a limited time.

I pray that the spirit of peace may be here, that our Father in Heaven will open our hearts that we may catch the fine things that will be told to us this morning, that we may have the vision to apply this knowledge in our own homes and in our own groups.

MISS EMMA BROWN

Professor of Primary Education, Brigham Young University

Factors Essential to Effective Teaching

MY purpose today is to present a point of view relative to "Factors Essential to Effective Teaching." If we can stimulate constructive thought concerning teaching, we may accomplish much. Thinking is perhaps the most difficult thing which any of us are called upon to do; but we must remember Socrates' admonition that "Nothing is worth doing that must not first be thought about." Certainly this is true of teaching.

First then let me ask what immediately comes to your mind, what picture do you see as I ask you to visualize a situation in which teaching is taking place. I hope that you are thinking of a teacher and a learner or learners, for that, I believe, is exactly what teaching means and we may start together to consider "Factors Essential" in bringing teaching and learning about. We teach in order that learning may take place. Dr. Dewey, our outstanding philosopher of education, says: "One may as well say that someone has *sold* when no one has *bought,* as to say that someone has *taught* when no one has *learned.*" If I had the inspiration and the power to impress this one truth fully and indelibly upon the minds of each of my listeners this morning to the extent that each would go out and make it a reality, it would not be necessary for me to say another word at this particular time.

You would perhaps be surprised to know how many times struggling young teachers have explained their failure in fixing ideas or bringing about desirable behavior by saying, "I don't understand why he doesn't know. I told him all about it. I told him twice."

Surely you have no difficulty in understanding why he doesn't know. Teaching is something more than telling or telling twice, or ten times, and it is even more than stimulating a learner to learn, and until those of us who attempt to teach realize this, believe this, and provide for it adequately, our efforts are as the proverbial "Sounding Brass and Tinkling Symbols."

What then is this necessary something more? Again I ask you to do some thinking. This time think back into your own learning experiences. "Have not those things which you have learned been of such impelling purpose that they have challenged your interest to the exclusion of other things for the time being?" I am convinced that it has been so in my case. We have learned those things which claimed our interest, those things which were well within our understanding.

Let us follow this a little farther and ask, "What then are the interests of these learners whom we are to teach?" Perhaps in our effort to find out we discover that their interests are miles from the course to be taught. What then is a teacher to do? Have you ever tried stimulating desirable, worthwhile interests in your learners by first making their interests your own? It is a worthwhile experience and interesting, too, for it means that a teacher must know her learners both as a group and as individuals. Some of you may have lived a life time as neighbor to your prospective learners and you may think it impossible to know

them and their interests better than you do. Just yesterday I heard a woman say, "today for the first time I learned that June has a lovely singing voice and we have worked side by side off and on for the past six years." I wonder then, if in this new relationship, there isn't something more to learn. At least as their teacher you have a new responsibility, a responsibility which makes their cooperation and whole hearted support and sharing of responsibility necessary if you are to succeed in teaching as well and as effectively as a teacher should. By identifying one's self with the interests of the learners he becomes a respected, trusted member of the group and as such may lead the group into other worthy interests—the real purpose and functions of the course as outlined. One may say that time will not permit, that it is necessary to begin upon the course at once. Yes, begin upon the course as soon and as effectively as possible, but never lose sight of the fact that we must take into account *the way that learners learn.* I sometimes feel that teaching effectively is one of those things where we just must achieve the impossible, but in our saner moments we all know that effective teaching is not impossible, but that it must be thought about, prayed about, and striven for. Yes, and it is hard work, but it brings rich returns as does everything which is worthwhile.

There must surely be a place for beginning in our preparation for effective teaching and this beginning is in the type of thinking which we have just been doing—the building of a philosophy of education.

The first question asked of us as we registered recently in a certain class for teacher training, with a teacher of international reputation, was: "What is your philosophy of education? What are the educational principles to which you subscribe?" He made it perfectly clear to us that his philosophy of education was his starting point, as our individual philosophies should be our beginning. He further emphasized his belief by demonstrating that from his basic philosophy, he had constructed a set of principles clearly defined and written down in black and white, to be used as a guide and check in all of his teaching. It was from these principles that he derived his materials and subject matter of teaching which aided him in deciding the method of procedure. Undoubtedly every member of that class of experienced people had a philosophy of education and educational principles which determined his teaching procedure, but just how definite and just how clear they were varied with individuals. It was apparent that many were not as conscious of this definite and fundamental guiding force as was desirable, but the fact that we were required to write them down made them stand out in bold relief. As one's experience and vision broadens, his principles of education may be revised. This fall I shall make a part of my program of teacher training center around the development of a philosophy of education as usual, but I shall also emphasize the desirability and need for each individual teacher evolving from it, *definite principles* based upon reading, observation, and experience arrived at through generalizations. These will serve as a guide to further teacher activity and must be written down.

Principles, not facts, give us power to meet persistent problems. We must solve problems by means of generalizations or underlying ideas which have come out of rich experience. It is impossible to tell

teachers just what to do in every situation except to apply basic principles. In checking the efficiency of our own teaching we ask ourselves, "Am I teaching according to my principles of teaching?"

Those fundamental principles characterized by the teaching of the Master and the homely, elemental virtues of The Man are eternal and unchanging. Christ taught truth through precept and example and His virtues were sincerity, honesty, tolerance, understanding, etc. These same principles and virtues are still as basic to ideal teaching as they were in His day. Our problem *has been,* and *is,* the extension and application of them to the ever changing situations in which we find ourselves. The wise, far-seeing teacher —the teacher of vision will pool her ideal and the present situation, and so achieve a something above and beyond.

Teaching at its best is a fine art in which there is possibility of infinite growth, but it must come through exercising one's powers to the full. A true teacher gives something of herself. Dr. Bagley of Columbia University says: "More teachers fail because of the lack of teaching personality than because of any other one reason." The personal element is of immeasurable importance. He goes so far as to say that a teacher may break all of the rules and still be a good teacher, however, she would probably be a better teacher if she learned not to break the rules.

The underlying principles of teaching are the same on all levels, but there is a marked difference between children and adults in the ability to use sustained attention. This is an important fact in teaching and learning. The mind set, or attitude, of the learner has much to do with the amount learned as well as the ease with which it is learned.

Only a slight stimulus is needed to call up a precept for the adult, whereas the child needs a more effective form of stimulation.

The age and experiences of the individual determine the ability to concentrate attention. The attitude and purpose of children and adults differ in amount, in intensity, and in kind. Adults have acquired the power of inhibition, evaluation, and discrimination. This makes possible the evaluating of the suggestion. Activity is characteristic of all ages; it can be utilized equally well at all levels. The teacher's task is to stimulate that activity which will function best at a given level. The nature of the activities engaged in will differ materially, but learners at all ages learn through activities which tie back into your principles of education.

It may be helpful, at this point, for me to demonstrate to you what I mean by educational principles, by giving some of those which I have drawn from my educational philosophy and written down to serve as guide in my own teaching.

Education should develop both mind and hand.

Education should provide for individual differences.

Education should be a joyous and inspirational process.

Education should raise the understanding of human nature to greater importance than merely the knowledge of subject material.

Education is an active process and should be based on the learner's need for action of the body and mind and on his natural curiosity and spirit of investigation.

It should be free from unnatural restraints, should provide for freedom of body, freedom of mind, and

freedom of spirit. Education should extend and remake experience, and should create a rich environment in which the native ability of each learner may blossom and fructify. Education should develop group consciousness and social-mindedness.

The learner should have abundant opportunity for creative expression. Education should be a process of expression rather than impression. It should help the learner to know how and where to find facts he needs and to gather and formulate the required information. This is more valuable than facts.

The teacher should be a leader and a guide, not a taskmaster. A new type of teacher is needed for this type of education—a teacher possessed of personality and culture and capable of awakening and developing the creative powers of learners. This means that the teacher should be of artistic temperament.

Education should progress through a flexible program planned in advance, but not slavishly adhered to. This should include suggestions, but the teacher should be free to select from and add to.

Education should be stimulated and guided by individuals of poise and integrated personality. Interests may arise either in response to the stimulation of the environment or may be called forth through participation in activities initiated by the teacher.

Education should draw upon the best from race experience, but should not be restricted by tradition. It requires an experimental attitude upon the part of the teacher.

The principle of compelling interest is the most important and most fundamental principle in teaching.

Basis of interest rests on:

1. Instinctive need.
2. Practical need (felt need).
3. Habit.
4. Previous experience and knowledge.

We are interested in things about which we know something. The chief business of teaching is to arouse interest and provide means for learning. We can't avoid learning if we are active. Interest is contagious.

In addition to principles of education we need also to have principles of the subject being taught.

If I have succeeded in demonstrating what I mean by foundational guiding principles, I should like to discuss the next step or persistent problems which define our goals or objectives. In effective teaching one gears in the direction of persistent problems, because the problems condition what we do to achieve our goals.

In my endeavor to think through the problems of teacher leadership in the Relief Society many questions forced themselves into consciousness. First of all I should say that "unity of purpose in the whole setup is the important thing." Just what is the spirit and purpose or function of the organization as a whole? This question should be answered with understanding by each of us in order that we may work in harmony in attaining our main objectives as well as the purpose or function of each and every lesson. Every lesson must be planned with reference to the big general objectives and with the persistent problems continually in mind.

The question with us now is, "What are the persistent problems which arise in Relief Society teaching"? Certainly we cannot hope to solve them until we fully realize what they are.

How simply and clearly Lincoln states this truth in the opening sentence of his famous "House Divid-

ed" speech. He says: "If we could first know where we are and whither we are going, we could better judge what to do and how to do it."

First, then, let us carefully and prayerfully think through our problems. Just what are the peculiar difficulties confronting us as we assume the responsibilities of teacher in this particular organization? Some are very evident, while others of real importance we may fail to recognize and so experience disappointment and discouragement in our teaching. The more successful we are in really objectifying our problems the more assurance we have of satisfactorily solving them. Don't you think that it might be helpful to actually write them out in black and white and then face them fearlessly—attacking them with patience, faith and preseverance? I find it necessary and helpful in my work. In all teaching subject matter to be taught is only a part—successful teachers reckon with many other factors essential to learning. Let us not forget that as teachers we must know how the learner feels about it. Someone has said, "That which merely acquaints with facts has largely failed." Relief Society teaching seems to have a triple purpose—information, inspiration and participation. Ruskin says: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave." It means *educating for,* and *training in* and not merely *telling about.*

In order to make clear to you my meaning I shall venture to suggest a number of persistent problems which I suspect may be pertinent in your teaching:

1. How may I, a teacher, help in getting women of the community to attend and join the organization?

2. What may I do to make Relief Society more attractive, interesting and worthwhile to these women than any other Tuesday afternoon activity?

3. What may I do to the environment which will stimulate and encourage regular attendance?

4. How may I plan and organize the subject matter and materials of instruction so as to gain and hold the interest and attention of the group?

5. How shall I guide the class activities and so stimulate interest and attention?

What may I do to secure individual and group participation in class activities?

How may I discover the interests possibilities and purposes of the individual and the group?

How may I guide in the selection of those which will offer opportunity for richest experience and be most fruitful?

How may we make the activities sufficiently comprehensive to give each learner a chance to make his contributions to the group?

How may we vary activities and so add to the interest?

How may we socialize the group so as to interest them in the common good?

How may we encourage, stimulate and build confidence in the diffident and retiring member?

How may we check the garrulous without giving offense?

How create a friendly attitude of give and take?

How develop a willingness and desire to share responsibility for the success of the organization?

How utilize constructively the talent of the group?

How may I receive suggestions criticism, and contributions graciously?

How may I radiate a friendly happy spirit of cooperation and helpfulness?

What may we do to make this work lead on to something better?

How may we leave the learners eager for further understanding?

What are these women thinking about, worrying about, wondering about?

How may we provide experience from which the class may draw lessons, facts and ideas?

How may we best develop desirable attitudes, ideals and appreciation?

When we have settled upon the goals or objectives we are then brought face to face with these troublesome issues:

What to teach.

How to organize this for teaching.

How to proceed to teach it.

All of the above must be planned by a teacher who knows her class and who knows definitely what fundamental ideas she wishes to develop.

The first of "What to Teach" is well outlined in the magazine, but the second and third, "How to Organize this for Teaching" and "How to Proceed to Teach it," should be given prayerful, thoughtful consideration in fitting it to your own particular group.

It is possible and almost inevitable to fail in presenting a lesson precisely as organized and worked out by another even though that lesson may succeed admirably when taught by the person responsible for working it out and organizing it.

We have all listened through lessons which have been nothing more than reading to the class from the manual or guide that which every member of the class was perfectly capable of reading for herself.

Model, or type lessons as given in guides and manuals, may be excellent if used as suggestions, but fall flat and lifeless when taken over bodily and taught just as outlined by another. We must alter them to fit the group. The study of the subject matter, selection of materials, and the experience gained through organizing, helps to give it life and vitality. It is through these same activities that the teacher becomes enthused and capable of inspiring her group.

How then shall we go about organizing materials of instruction? What is involved in getting ready to teach a course? I should suggest the following:

1. Educational principles selected from your educational philosophy.
2. Inventories:
   a. Of the learner (accumulative)
      (a) Intellectual background of learners
      (b) Social and economic background
      (c) Special Interests
   b. Community
      (a) What are the vital things in the community as library, etc.
   c. What kind of people tend to come into the course.
3. What are your goals.
   a. Persistent problems
      We may need many generalizations to solve any persistent problem.
   b. Basic generalizations that one has to use to solve persistent problems. (Must be based upon fact.)

The following are some of those things that the teacher must think about:

What do I want to accomplish?

What are the fundamental ideas I am trying to fix regarding the subject matter?

How will I give them? I must be concerned with how learning takes place.

How may I arouse interest?

What materials will I need to carry forward these experiences in order to achieve the goals?

Let us not forget that *organization is the secret of success in teaching.* The heart of any course is a few basic ideas around which the course is built.

Perhaps you may agree with me then that the methods of good teachers are:

1. Have some definite objective (goals or persistent problems).
2. Establish the identity of the object with the teacher and learner.
3. Interest the learners. Interest arises from need, from instinct, from curiosity. Success in learning is appealing and tends to arouse interest with adults the same as with children—around problems they meet.
4. There is a personal factor in this problem of interest.
5. Establish relationships between what is being done and how it is to be used.
6. Interest can be established by methods and technique.

The content to be taught and the materials of instruction to be used are of real significance.

A broad flexible grasp of content or subject matter is needed by the teacher. She must *know* far more concerning it than she can hope to *teach* in order that she may be thoroughly enthused and so inspire, interest and enthuse her group. When the teacher is thoroughly informed concerning the subject matter of the problem under discussion she can anticipate the various issues that will arise and have ready the necessary references, and guide the discussion so that it follows important lines instead of being sidetracked on minor or irrelevant issues. In other words the teacher knows in advance what questions are apt to arise and which problems will need clarification. Only as the problems are attacked enthusiastically and courageously will instruction increase in breadth and excellence. Teaching means *educating for,* and *training in,* and not merely *telling about.* We must make our selection of subject matter in terms of persistent problems. A persistent problem, as I think of it, is an integrating core or center—it provdies for relationships and we know that ideas must be understood through relationship to other ideas. The learner should be helped to generalize his experience, to discover old meanings in new situations and to see the common element in a variety of situations.

Generalization expresses the natural goal of instruction in any topic, for it works a measure of economy and efficiency from the standpoints alike of observation, memory and thought.

Teaching and learning is an active process moving forward to establish relationships between the learner and the subject matter to be learned.

The mastery of materials combined with sympathy and insight and sincere devotion both to our ideals and to the best interests of those who come to us for instruction and guidance, may carry us forward even though we are dealing with the most intricate of human problems and even though the mind is still the most incomprehensible thing in the universe.

An artist teacher has:

1. A thoroughgoing mastery of the materials she teaches.
2. A keen appreciation of the significance of these materials.
3. An ardent desire to have others

know and appreciate these materials.

4. A sympathetic understanding of the difficulties which the learner will encounter in mastering the materials.

My next question very naturally is: What should be the method of procedure in attaining or achieving the goal or objective? Many things enter in. Perhaps the most important single thing for us to keep in mind is the fact that "We must always adapt procedure to the needs of the occasion." Procedure depends upon conditions. (That which is good under certain conditions may be impossible in a different situation.) The learner is the center of gravity, the most important factor, and it is through his reactions and activities that our teaching is judged. Because of this, it is sometimes thought that the teacher is of less and less importance—as a matter of fact, thorough teacher preparation is more and more necessary, and effective teaching is increasingly difficult. *Clearness of one's own ideas* is the first step in successful teaching.

Perhaps you may have observed that nothing has been said of lesson types. The reason is my conviction that with the preparation and background outlined above, the lesson is, with advantage, much more apt to be a combination of several types rather than any one exclusively. A pronounced characteristic of our best modern schools is the tendency to give decreasing attention to prescribed forms of activity for the teacher, and to focus it upon those of the pupil.

I trust that I have not painted a picture too uncomely and discouraging. If I but dared to whisper to you the many hours, months and years that I have spent working, and weeping and praying in my endeavor to teach effectively and yet failing to achieve my ideal there isn't one among you who could possibly lose heart.

You have been chosen as leaders in your respective organizations because those in authority believe in your integrity, industry and ability to do good. May God bless you in your worthy endeavors.

MISS HAZEL BROCKBANK

Supervisor of Primary Education, State of Utah

MY assignment this morning is a very complex one for me, that of being your representative, your voice, in the discussion of this splendid paper that has been given by Miss Brown, who has been my teacher and my friend. I am going to discuss her paper, trying to give you a key to it through six key words, (1) Philosophy; (2) Relationships; (3) Purposes; (4) Subject Matter; (5) Method; (6) Spirituality.

In the philosophy that you and I must have as religious educators, we must consider two approaches to education. One is the old traditional type of approach, the type of class that you and I have attended in school and in the Church organizations, where our teachers stood up as a teacher—as a "pourer-in" of information. We were receptacles to receive that information that flowed from that teacher. Was there thinking done, fellow-teachers? In many cases there is no thinking done. To again quote Dr. Dewey: "There is no teaching unless there is learning." That is the modern problem facing us as teachers. If we are going to follow that old tra-

ditional type of teaching, take the manual and read it to your listeners, I venture to say that not a great deal of learning is going to take place.

Now, the other is the new approach, that I know we are trying to put over in our Church organizations, as we are in school work. The problem of today is how to stimulate thinking on the part of listeners or pupils. This new approach is not the type of text book, or manual teaching, but is stimulating thought. Regard pupils not as receptacles into whom to pour information, but look at them as thinking Latter-day Saints, who possess thinking power and judgment. They can analyze, their minds are active, just as yours is. The first problem in this philosophy we would like to see the teachers of our Church get, is that we think of individuals as thinkers who can evaluate, who are active, and who can contribute to the class work.

The second problem is that of *relationships.* There is no class where there is not confidence and a spirit of cooperation. The group should have a spirit of helpfulness, of really carrying on with the teacher. Educational experts say that the most important thing is that of relationship; that a happy class room is really a situation for learning. We must check on this three-fold relationship—the teacher-pupil, the pupil-teacher and the pupil-pupil relationship. Have you, in your personality as a teacher, inspired your pupils to really make a contribution, or with your language and your preparation have you made them fearful, as if they would crawl into a shell and not answer questions, or give their contribution out of their very rich and broad experience? Proper relationship is most important if our class work is to be successful.

The third problem is that of *purpose.* The great purpose of education in making Latter-day Saints, is spirituality, and that is what we need. Mothers are guiders in the home, which is the foundation in this great life of ours. It is you mothers who are controlling factors in this great purpose of education, which is building for citizenship and for fine Latter-day Saint ideals and morals. Next to the home it is necessary to develop understanding of neighbors and associates in all walks of life in addition to an understanding of the subject matter that is to be given in these lessons which are sent out to you. Understanding has a very definite purpose, as has self-cultivation through self-expression. We cannot cultivate ourselves fully without expression, and people whom we contact in Relief Society classes must have a chance for expression if they are to cultivate themselves. Before you appear before your class, do you have a purpose in mind, or have you the purposes of this great organization of the Relief Society before you? Do you have a specific purpose in the lesson that you are trying to give them? That is one of the first things that I look for as I visit a class, to see if I can detect the *purpose* of the teacher. She strikes it from every angle possibly because she has a definite goal.

The fourth problem is *subject matter.* You have your outlines, which are beautifully written, and some of the best lessons I have ever seen. They are easy to follow and deal with some of the finest material available. Speaking from experience, I do appreciate the fine organization and understanding and effort that has been given to writing

these lessons. I do not need to go into detail on subject matter other than this, it does not matter who the teacher is, she cannot follow the printed page verbatim. Women are thinking individuals, and it is up to teachers to analyze that lesson in life which may be presented. How can I best do it, as Miss Brockbank, or as yourself, how can you best interpret that lesson? You all must have your interpretation. After I have given my last lesson I like to read the advance lesson through, and think about it all week. Here is a point to substantiate this point, here is another incident to substantiate that point, and so I read my lesson through immediately after the previous lesson has been given. I think we should build a potential course of study, vitalized by incidents in your own life, or in the lives of the people you are trying to teach. Take these incidents and examples and formulate your lesson. That is a potential curriculum or course of study, which to be beneficial, is really an outline of material you want to know. Do this by bringing in poems, stories, incidents and things that are close to the people with whom you are conducting your discussion. A potential curriculum is a very necessary thing for it draws you close to the lives of your class members. Two aids in subject matter which I would like to suggest to you are building up your scrap books, and doing a broad reading to supplement the course of study.

The fifth problem is *method*. You may have a lecture, a discussion from the floor, a panel discussion, which is new in our educational circles, or any type of method of putting the lesson over, but whatever method you choose a very careful organization should be considered in presenting the subject matter to be taught.

The last of the key words is *spirituality*. We should never appear before a group of Relief Society members unless we are in harmony and in communion with our Heavenly Father. Clothed with the Spirit of the Lord every one of you can be a teacher. You can learn from every other individual in your class. Brigham Young said a wise person is the one who makes every man his teacher, and we can do that in our classes. We can be leaders, and that is the new interpretation of a teacher —a leader, a guide. We must supplement our group thinking, and guide it aright in this great responsibility that is ours.

"Fancy! 'Just a teacher!' In a belittling tone this is said of the greatest post of potential influence in life today next to a mother. So said once a teacher I know. Then one night the vision came to her. To her lips came, 'I am nothing.' But her soul said, 'I am everything.' She shook herself loose from her bondage. From that day her work in her class changed: her eye took on a new radiance: her voice that of a supreme confidence which our Father gives to us all to bring into being. She had lighted the Divine spark within her.

" 'Just a teacher!' That is all she is. But what an 'all!' The 'all' in the fact that she came to herself, fully grasped the titanic opportunity placed within her grasp by an All-wise Father, and, with her head high, her eyes seeing straight and clear, and her heart singing at the marvelous chance at her command, which she had almost missed, she went to her work. She didn't *bend* to it: she *went* to it; 'Just a teacher.' Great heavens! the opportunity of the ages! A privilege: a chance for power that comes to few—God-

given: born as straight of Providence as a light from Heaven."—Edward W. Bok, in "Dollars Only."

My dear sisters, if you can go from this meeting with the feeling expressed in that article I think we shall have better teachers. Check on the key words that Miss Brown has given us here, and get a philosophy which may be your own. If you can build a relationship of harmony, confidence and love in your group; if you can have a purpose every time you appear, and make that purpose known and felt and really acted upon by your group, then carefully survey your subject matter, supplemented from a broad reading, have an appealing method in presentation, and above all, if you can have that close harmony, and be clothed with the Spirit of our Heavenly Father, I know that you can improve teaching work in the Relief Society.

May the Lord help us to be humble, to be sincere, and to be *learning* individuals.

Theological Department

Kate M. Barker, Chairman

PROFESSOR ALICE L. REYNOLDS
B. Y. U.

The Theological Class Leader

IN the midst of the confusion of this age how can we fathom the justice, the mercy, the loving kindness of Our Heavenly Father who revealed Himself to the boy prophet that he might proclaim to the whole world that he had seen the Father and that truly we are made in His image? Then to the young enquirer He spoke only a few words, so few that they can almost be counted on the fingers of one hand: "This is My Beloved Son, Hear Him!" Few words indeed, but of all words the most significant, for in that instant the form of The Godhead was definitely established and the divinity of the Son declared by the Father.

In the midst of the denial of great fundamental truths in high places, sometimes in places that are called Churches, the Latter-day Saints have a knowledge of the Father's Being, an indisputable testimony of His divinity. How much more than in the day in which the glorious vision was given is this matter important, for then most Christians apparently believed in the divinity of Christ.

The theology teacher of the present day has the opportunity to preach these precious truths. May I use a stronger word, aye, the responsibility. How splendidly is this knowledge builded in the Doctrine and Covenants, how many of the revelations employ language similar to this: "Harken, My Servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer."

A theology teacher must permeate her teaching with her testimony. Never leave your listeners in doubt, concerning your convictions. Many persons would rather know your attitude towards the things you are teaching than anything else. Do you believe the things you are teaching, reading and saying? Has your life's experience given support to all these things? If it has, the members of your class who are every day facing the stern reality of life want to know it. Be sure that in some way that seems best to you you

let them know these things. The testimonies we hear from one another help to sustain us in our daily lives.

And now last of all I would point to the opportunity all teachers of theology have to bid people lift up their hearts and rejoice. True it is that many are suffering grave losses, others are in economic straits, and yet others are carrying heavy burdens of responsibility. Some are ill and others are grief stricken, yet the Lord has not withdrawn any of his promises and great and glorious are the promises made to those who diligently serve him.

In the early days of the Church the people sang, "Now Let Us Rejoice in the Day of Salvation," and "Joy to the World the Lord will come," with full meaning. Can we not do so now?

Think of it, we are nearly one hundred years nearer the consummation of all our great hopes than they were, why should we not rejoice in added measure? And last of all I would remind you of the admonition of our Lord that "we search the Scriptures for in them ye think ye have eternal life," and eternal life is the greatest gift of God. Yours is the task to make living and vital to others all the glories of the "Doctrine and Covenants." What a joyous calling. May Christ our Lord and our Redeemer add his blessings.

Teachers' Topic

HAZEL H. BOYACK

Pres. Big Horn Stake Relief Society

Suggestive Methods for Visiting Teachers

Introduction

AS I look over this congregation I see behind this representative group a large concourse of women, some 24,144 of them, which makes up one of the largest teaching groups of any auxiliary in the Church. Right now thousands are making their first call of the year at the homes in our Church. The time spent in making these visits, including the time of the hostess and her two teacher guests, would be approximately 36,000 visiting hours per month, using 8 hours as a working day (and for women that is too short). It would mean three years' time. Put in the terms of study at college your son or daughter could be well on his or her way toward a Ph. D. degree if the time of the Visiting Teachers' group were given to him or her for one month.

I mention this because the Lord says where much is given much is required. Here lies our challenge, sisters, for our group. Individually, our time is very short, collectively it is a mountain of wealth. If we could arrive at our problems with a unity of purpose how much greater would be our power of solving our Visiting Teacher problems.

Surely our field is broad enough, the world is our school room. Our field is comprehensive enough. In it we gather into our ranks the cream of the womanhood of the earth, rich in the experience of life, of motherhood, and in the spirit of service in this great gospel of ours. Let us meet the challenge in giving more of ourselves, of our learning, and of our spirit of love and service.

How can we approach our teaching task so we might polish the tal-

ents we have and bring a more finished product to our sisters. To begin with we have a different class room than any other teacher. The other class leaders of our organization have an organized group for their work. The sisters have met for a specific purpose of being taught Theology, Literature or Social Service.

For you the home is the setting for your lesson. Your approach must be in tune with that setting. Again the problem asserts itself, how can we make a more effective, a more efficient appeal under these circumstances. Sisters, one thing is sure, to meet the exacting demands of the age in which we live, we must measure up professionally to other teachers in our organization.

Let us discuss for a few moments some suggestive methods.

I. *Know the Women of Your District.*

If you have been assigned to a new district, perhaps your first visit will be taken up in getting acquainted. After your visit, index the results of your call.

Family No. 1. This sister, a mother of three. Time well organized and home run well. Mentally very active. Does considerable Church work. College trained. Has a hobby of so and so. List your methods or philosophy for that sister. Suggestions for approach.

Family No. 2. Mother of two children. Likes club and social life. Well trained. Reads extensively. Is indifferent to your message. Notes for approach.

Family No. 3. Lives on a farm. Has large family. Works hard. Does not have enough time for study. Is eager for your message. Approach.

It seems to me, dear sisters, we have such a marvelous field for individual work and our Visiting Teacher work is surely that.

II. *Make Careful and Thorough Preparation of the Topic.*

The Visiting Teacher topic is concise and beautifully written. Each paragraph is a sermon in itself. In making your careful preparation you may feel that a point or paragraph of the topic is the basis for appeal in your lesson to Family No. 1 or 2. Family No. 2 may not even want to hear the lesson. Indifference is a hard obstacle to overcome but our sisters have it to meet. There are many avenues to the human heart; if one does not work, try another.

Make a scrap book in the course of your preparation. A poem, a story, a chart you have worked up, may make an appeal where nothing else would. A trio or quartette of singing mothers may melt away the barrier of indifference and bring a gospel message where nothing else would. Go about your problem of teaching in a systematic and studious way and, sisters, I'll promise you that you will achieve results.

Use reference material. Study your lessons as if the growth of the Church depended on how you gave it. But in and through it all be tactful. An understanding heart is invaluable in any situation in life.

III. *List for Yourself a Few Helps or Rules of Pedagogy.* Sisters, talk on the magazine. Your Stake President and Teacher Trainer will be glad to include a fine course of instruction in Adult Pedagogy, or the Principles of Teaching. We have done that in our Stake and I feel our teachers have become teaching conscious.

This year we hope to paste a few rules or hints to help our sisters right in their Visiting Teacher books.

1. For the Visiting Teacher to say to her hostess, "You know more about this subject than I do," kills the basis for appeal. Every woman has a contribution to make to her topic. Yours is invaluable. Make that contribution in humility and confidence.

2. There is a tendency to skip over simple teaching aids when you suspect the hostess better trained. Don't forget the story, the apt example.

3. Don't rely too much on the lecture method. Draw your hostess and teaching partner into the conversation so all may contribute to the interest of the teaching period.

4. The first few minutes determines the success, the strength and appeal of your lesson.

5. It is not what you teach but what you motivate in the life of the sister that counts.

IV. *Prayerful Consideration of Your Subject.* Before attempting any task we should ask the Lord to help us. Prayer coupled with work and effort on our part will accomplish results where nothing else would. Remember the instructions of Brigham Young to Brother Maeser.

V. *Have a definite time for your Visit.*

VI. *The Mother in the Home Should be Prepared to do Her Part.* She should be acquainted with the lesson. Her contribution should be ready so her thoughts can be given to the lesson and assist in the success of the visit.

Survey.

1. In practically every case the sister being interviewed loved the cheery mood. The Teachers brought a feeling of peace and love to the home.

2. They did not extend their visit too long or make it too short.

3. They gave the feeling of confidence in knowing their subject.

4. They have a neat, trim appearance.

5. They come early in the month and are thoughtful enough to invite the husband to hear the lesson.

6. It is a mistake for a Teacher to say to the hostess, "You know more about the topic than I do."

7. Or to make the visit appear too hurried.

8. To give the feeling of not being in tune with her calling.

9. For one teacher to do all the talking.

10. Or to talk of things not in harmony with the work.

Banners of 3 points were given to the Wards making:

100% visits.

Delivering 100% topics in the home.

Having 100% teachers present at the Teachers' Topic meeting or one from each district.

Pins for making visits on time were also distributed.

The more you give of yourself the more you get in return, the more you give of happiness the more you get back. Let us then, dear sisters, know the women better with whom we work. Let us teach them with all the knowledge, learning and preparation we can put into our great calling. Life is love. Teach to teach the things of life and of God and not just to get 100%. Let us try to make our visits at a regular time and remember it is not what we teach so much as what we motivate in the lives of our sisters that count. Already our Visiting Teacher group has been called blessed because of the love and mercy they have given in their work. Our task will always be that, but with it we must couple better and more efficient teaching methods, and more understanding of our great task.

Literary Department

A Preview of the Year's Work

MARY C. KIMBALL
Member of General Board

THIS season we will complete our three years' course in Literature. We have seen and will continue to see as we study it that great literature depicts life—its experiences and adventures. It shows the play of human emotions, the strivings and failures and successes of life, the forces that continually act and react on people making them what they are. We have learned that certain characteristics are ever present in man whether he be savage or highly civilized—love and hate, joy and sorrow, jealousy and altruism. We have seen how Ulysses-like man has ever reached up to the light and has striven, sought and found.

We hope you will ever bear in mind the purpose of the course which is to bring a fuller understanding of life. We hope that through the course our members will become greater readers, greater book lovers, greater students of life and that they will get the joy that comes from communing with great minds who have in books recorded the best of their thoughts. This year's Life and Literature lessons will be:

The Novel A Human Document (two lessons).

The Novel A Social Record.

Poetry—Wordsworth.

Poetry—New Themes and New Voices.

Modern Biography.

Today's Drama.

What Every Woman Knows—A Mother's Day Program.

The World of Books.

Remember that it is the teacher's duty to select the parts that fit her group, to outline, emphasize, hold together and to make a general assignment that will awaken the class's curiosity and lead the members to immediately begin to study the assigned lesson. She should see that choice bits are read, that some memory work is done and that the majority of the class take part in the discussion.

When Mrs. Jacob finished the last lesson she said, "The course 'Life and Literature' is ended. It has aimed to perform a single task, to look at life through literature, hoping that the vision of our own destiny may become clearer and that perchance some particular message of comfort may have been gleaned for each individual." May its aim be fully realized.

Value of Books—The Novel

ROSANNAH C. IRVINE
Member of General Board

WITHIN easy reach of all is an enchanted garden. In it live the most delightful people — our book friends. When you have made their acquaintance they are always available. They will accompany you in your work and in your leisure. You forget your troubles in the charm of their presence. They change your viewpoint on life. They carry you beyond your own narrow sphere.

It is an advantage to know worthwhile people. Our human companions are relatively few. But there is an unlimited number whom we can know intimately in books. The more you cultivate their acquaintance the more real they become.

John Macy says, "Not to read books is like being shut up in a dungeon while life rushes by outside."

Years ago novels were in disrepute. Today they are recognized as an indispensable part of education. The novel is the only absolute source from which we learn how our fellowmen spend their lives. It is a vital means of education as well as of pleasure. For example, it would take a long and arduous course in history to learn of the Norman conquest of England what we gain from a delightful reading of Ivanhoe. The novels of Sir Walter Scott have done more to enlighten people on the beauty and grandeur of Scotch scenery and medievalism than anything that has ever been written. The natural craving for an intimate knowledge of humanity is demonstrated in the popularity of the drama, the cinema, magazines, newspaper photogravures, and novels. Someone has called the novel the pocket theatre.

It is said that a thorough knowledge of the Bible and Shakespeare is an education. However, one could hardly be considered well read without an acquaintance with the great characters of fiction.

The holy name of Deity when misused becomes the most sinful and vile profanity. In much of the modern fiction the sacred and intimate relations of life become sordid, vulgar and degrading. To deliberately sit down to enjoy an afternoon of filthy reading is to my mind incredible and foreign to high thinking. It is demoralizing, unwholesome, and entirely unnecessary. We cannot keep clean by digging in filth. We miss the stars if we spend our time raking in muck. A small boy crossing a stream on a narrow log was warned that he would be soiled if he fell in. He replied, "Sure. That's why I look up at the sky."

Don't read trash. Don't be afraid of great authors or the word "classic." Be friendly with your book friends. Don't be disheartened if the first reading of a masterpiece is disappointing. Read it until you discover its value. Do some worthwhile reading daily, learn to love reading. Learn to know the greatest characters in fiction. Treat yourself occasionally to a great novel, even if you miss a meal. A well filled mind can live above an empty stomach. Remember that reading masterpieces of fiction will bring you pleasure and culture. It will enhance your value as a personality.

Social Service Department

Emeline Y. Nebeker, Chairman

Report on Questionnaire

MRS. EMMA A. EMPEY
Member of General Board

In answer to the request made of the stakes to give one or more specific instances of the benefit (a) to individuals, and (b) to communities, arising from the study of the social service lessons based on the booklets of the Whitehouse Conference, 91 stakes reported. The committee has gone over the letters very carefully, and we wish it were

possible to tell you all of the benefits, individual and collective, that have resulted from the study.

One Relief Society president says, "I have been a student of child psychology for at least 10 years and have never received so much help from any other source as from those three little booklets."

To France went a L. D. S. missionary. He used the Whitehouse Conference booklet in his sermons and in relief society work at the suggestion of his mother.

One tells of a class leader, a college graduate, who has earned a scholarship in social work in the University of Southern California, who says the urge to follow this line of study came to her because of her study of the Relief Society class work.

Another reports that the Social Service lessons have done more than could be estimated in getting mothers to continue the follow-up work after their children have been given examinations at the free clinics that are held regularly through the year which examinations do not mean very much if not followed up.

Another cited an instance of a more understanding attitude toward children's play, both at home and in the community—also by cooperating with schools in adjusting school benches to fit the children.

As to the benefit to individuals, the day a lesson on defective speech was given a sister who had a young daughter was present. The daughter stuttered until it was almost impossible to make herself understood. As a result of this lesson the mother took her to the professor at the university who had this work, and through his efforts with the child she was completely cured in six months. An intelligence test shows that she had an "IQ" very much above average, and she is making remarkable progress in school at the present time.

Another small child who stuttered has become the subject of special attention in one of our stakes. Satisfactory progress is being made toward a complete cure.

Other specific cases of stuttering are attracting attention of the social service workers.

One very intelligent little mother reported that her three small daughters under school age were becoming very nervous and irritable at play, also restless at night. Upon inquiring, the Relief Society discovered that their chief entertainment during the day was sewing small blocks of material together, threading tiny beads into rings and bracelets, etc., and cutting out little dolls and dresses from magazines; she was referred to the lesson on play activities. A few months later this same mother reported that her children were much improved and happier. She had supplied the larger toys and games more suitable, and also urged them out of doors in the sunshine for more hours each day as the lesson suggested.

Another instance was of a young mother with a six-year-old son and a daughter of four who had trouble getting her children to eat the right kinds of food and enough of any kind. She attended the lesson on "Eating Habits of Our Children" and was convinced that she, herself, fussed altogether too much about her children's eating. She changed her own attitude, she prepared the food as attractively as possible, placed it before the children and then talked about anything but the food. She absolutely quit coaxing them to eat and found it solved her problem.

"Mrs. B had a history of excessive mothering of her children. She was never satisfied unless her children were continuously advanced in

their school and church work even to a point much beyond their abilities. Although the children were above normal in intelligence, the conflicts which arose from the continuous proddings and constant pressure in the home, made serious inroads upon the health of the children. Symptoms of nervousness, lowered vitality, and irritability were very common reactions of the children. The mother could never understand the growing seriousness of her problem.

Upon becoming a Ward Social Service Teacher and participating in the Stake Social Service lessons, her attitude became completely changed. The result is a happier home life, contented and healthy children, and success in almost every childhood undertaking."

In two instances parents were encouraged and assisted in getting expert medical care in overcoming speech defects of their children. In another case a parent was converted to the desirability of placing a backward child in the State Training School to obtain the advantages of specialized care.

At the state training school in American Fork Dr. Ramsey holds a clinic every Saturday morning. By communication arrangements can be made for consultation.

One member of the Social Service class told of learning from our lessons the necessity of giving her children an allowance. She has developed the idea into a three-fold purpose. She has the children keep a written account of their spendings, heading the list with tithing. They are learning how to spend, how to pay tithing, and also a simple method of bookkeeping as well.

Another ward reports a family whose first child was very talented in music, which talent was encouraged. When the second child came along an expensive instrument was bought, but since this child was not naturally inclined to music his life was made miserable for him by parents who wished him to become a musician. Through our lessons this mother was shown that children have individual differences. The child was allowed then to quit his music lessons and was changed at once from a problem child.

There are many specific instances where improvements have been made in the sleeping habits of children. One mother said, "I am glad that my mother-in-law heard your lesson on sleep. She has cooperated with me much better since then."

One ward says our class leaders say they have received the greatest individual benefit from the lesson on sleep.

Another ward says the lessons have educated many mothers regarding the need of sleep, proper diet, work and play for children.

Another says the school principal has noticed an increase in the visits of parents to schools. Also the office of the superintendent of schools reports a greater demand for speakers versed in Child Guidance since that subject became the theme of the Social Service lessons in the Relief Society, thus showing that this work is most helpful and far-reaching in scope.

In one stake as a result of the lessons on playground activities a skating rink and reading room were established which solved the problem of a crowd of rowdy youngsters who were a menace to the neighborhood before that time.

In one rural district the Relief Society put wash basins and towels in the school building for the use of the children. They also have the lavatories thoroughly cleaned and have instituted a method of keeping them clean.

Through the efforts of the Relief Society cooperating with the community and woman's clubs, a library has been established furnishing a librarian who entertains the pre-school children once a week in a story hour.

One ward took over the public swimming pool and kept it in good condition, having a life guard there all the time; sold family tickets for the season at a very nominal cost and individual tickets at the very small sum of 5c. They did this for the sake of the children, not expecting to make money, but at the close of the season's work they had a small sum to put in the treasury.

Another ward is happy to tell us that through these lessons they instigated a recreational and elementary educational work unit which has now become a part of the educational program of that community.

The Relief Society women of another ward in which was located a small park, also nearby a swimming pool, soon became conscious of the possibilities within their reach. They planned for the summer a pet show, a doll show and dancing, for which the Bishop permitted them to use the amusement hall. The Relief Society women have taken turns in going to the playground from ten A. M. to five P. M. daily during the summer vacation. Many children have attended and the shows, dancing and story hours were a great success. The Parent Teacher Association has cooperated with the Relief Society in this ward, and projects are now under way to place play equipment and make a permanent playground at that locality.

In another ward this summer a project has been started and parts of it completed through the cooperation of the City School Board, the Chamber of Commerce and the City Commission whereby there is to be a recreation center for children supervised by proper leadership. The Relief Society women feel that the need for this center was aroused through the wonderful course of study in the Social Service department as the enthusiasm was begun through the class discussion.

In one ward the Relief Society women have placed in the community a medicine kit for the relief and better protection of the health of their children. This kit contains a bed pan, hot water bottle with syringe attachments, medical dropper, clinical thermometer, sheets, pillow cases, etc., and an excellent collection of drugs and medicine suitable for emergency cases.

Another ward says that the study of the booklets have awakened the civic consciousness in the matter of getting for every child the necessary medical attention, as well as proper training at home and in school.

These responsive letters teem with instances comparing favorably with those I have reported, and all, without exception, are most enthusiastic regarding the Social Service lessons based on the study of the booklets taken from the White House Conference.

OFFICERS' MEETING

THURSDAY MORNING

PRESIDENT LOUISE Y. ROBISON, PRESIDING

PRESIDENT LOUISE Y. ROBISON

WE are happy to see so many of you here this morning, with so many stakes represented.

There is always a touch of sadness when we speak of the releases of our splendid women who have

given such excellent service for so many years. We could pay a tribute requiring many minutes to each one of these sisters for their loyal service and for the great contribution they have made, but we will have to forego that and read the names. I am sure in our hearts will be a prayer of thanksgiving that we have known these sisters, and we shall realize that our lives have been enriched by our contact with them.

REORGANIZATIONS

Date	*Stake*	*Released*	*Appointed President*
May, 1934	Granite	Emmaretta G. Brown	Myrtle Latimer
May, 1934	Grant	Amy E. Neff	Anna S. Barlow
June, 1934	Oneida	Anna R. Hawkes	Ellen R. Larson
Sept., 1934	Raft River	Ella Beecher	Roxie F. Horne
	Missions	*Released*	*Appointed President*
	North Central States	Phoebe M. Welling	Elfie S. Richards
	Northwestern States	Pearl C. Sloan	Lucy A. Quinney
	Samoan	Jennie L. Smith	Agnes M. Sears
	Tongan	Floy B. Cutler	Martha E. Wolfgramm
	European:		
	Danish	Rachel S. Larsen	Mrs. Alma L. Peterson
	French	Beth C. Woolf	Ruth L. Lang
	German-Austrian	Margaret S. Budge	Mrs. Roy A. Welker
	Netherlands	Elizabeth J. Kooyman	Hermana F. Lyon
	Norwegian	Margaret A. Jensen	Vivian C. Knudsen
	Swedish	Zina W. Forsberg	Axeline Peterson

ORGANIZATION

July, 1934	South Summit Stake	Mary M. Pearson

We are happy to greet our new officers and it will help us to be reconciled to the loss of some of those whom we have learned, through long association, to love.

Many questions have been asked about the division of responsibility of the Relief Society Ward Officers, especially. The great obligation of a Ward President is welfare work, and the direction of the Visiting Teachers. In assigning work to the counselors it would be unwise to make a hard and fast rule saying the first counselor should have charge of the lesson work and the second counselor the work and business, because that might not be the field in which either was most capable, but we can suggest that one of the counselors have charge of the lesson work and the other direct the work and business. This does not mean that they are to act independently, they are to discuss all plans together, and when they are given a definite responsibility the work is always carried on more successfully. We heard of a Ward President out in the country who opened the doors of the meeting house, made the fires and greeted the people as they came in. When it was time for refreshments she did the greater part of the serving. This is a mistake; no matter how fine the President is she cannot do her work well unless she shares the responsibility with others. Counselors are just as capable as Presidents, let them do something to develop themselves and the work will be much more rapidly advanced.

I am happy to say that the books recommended by the theology, literary and social service committees for reference reading, are to be placed in the general office of the Relief Society this fall. If it can possibly be arranged before another year, we shall have these books ready to send out upon application from the stakes. Details of the plan are not made, but

we hope by the end of the season, that is in June, 1935, to have books enough so that they can be sent into the stakes asking for this service. These books are very expensive, and it is quite a task for the stakes and wards to have them, but it does enrich the lesson work if the supervisors have access to them.

We want to congratulate the stakes on the Magazine drive and restate the fact that the committee on Church periodicals gave us the month from September 15 to October 15 for our official drive. We have heard from many quarters that one of the other Church periodicals is taking up a drive at the same time. This should not be done. I was told of a Ward where, in the last meeting in June, about ninety little sealed cartons were given out. The members were told not to open them until the Fall. Last Tuesday was the day. The sisters all came with their banks and when they were opened, it was found there were twenty-four women who had enough money for their Magazine subscription, and many of them enough for their annual dues. Some had some over, which they left for their milk contribution. One woman was not a Latter-day Saint, but she comes to meeting, and she was just as delighted as anyone else, she had enough to pay for her Magazine and for her annual dues. I know that this type of thing has been going on all over. I know each one of you, if we had time, could tell us some of the things which have contributed to the success of your Magazine subscriptions.

Referring to our visits to the stakes, I do want to thank you sisters in behalf of the General Board members for your kindness and consideration of their comfort when they are in your stakes. When we stay in your homes and talk half the night over problems, and pray with you, it does bring us very close together.

Last Fall we have had three requests to change our time of Relief Society meeting from afternoon to evening. I think Monday evening was selected in each case instead of Tuesday afternoon. We do not want to be arbitrary in this, but we feel that Tuesday afternoon is a sacred afternoon, and when sixty-seven thousand women are praying for the success of the meetings at that time, and all singing the same songs of praise, we feel there is strength in this. Then too, it is rather a tradition. We do not want to hold to traditions unless they are helpful ones, which we think this is. Where the change to evening meeting has been tried, in some stakes it does bring out more of the young mothers who cannot leave their babies in the afternoon, but in many cases the older sisters cannot get out at night. Some of the older sisters feel, too, that Relief Society is rather walking away from them, which we regret, for we need them with their faith and testimony, and the advice that they can give us from their years of experience. Unless the Stake President, or Priesthood authorities insist upon a change we hope you will, as nearly as possibly, keep to Tuesday afternoon.

We still have the problem of so many inactive visiting teachers. Our advice is like Samantha Allen's "Never nag a husband, but just keep it before him." We are not nagging about the advisability of releasing our teachers when the president is released. The counselors are automatically released with the president of the ward, why would it not be just as well for all of the teachers to be released, and have a new start?

There has been a little misunderstanding about the day for our teachers' report. We think it is general that the teachers report on the second Tuesday, Work and Business day. We never have, to my knowledge, changed this.

Excellent work is being done in our social welfare departments. Sister Lyman and her aids are holding classes in the stakes just as fast as the requests can be met, and we have heard the most encouraging reports from these institutes already held. Last year the Brigham Young University asked Sister Lyman to give a course for credits in case work at the B. Y. U. in Provo. A number of our Relief Society officers availed themselves of the opportunity to take this course, in addition to the regular students of the university. We wondered just how the young people appreciated it. Less than a month ago, a letter came from Dr. Lowry Nelson, head of the educational department of the university, asking Sister Lyman to come again this Fall and give another course to the B. Y. U. students. We feel this is a very distinct honor, and I would like Relief Society women to know that when Sister Lyman holds an institute in a stake, it is not as a lay member but it is as a professor, who is giving lessons for credit at the B. Y. U.

In addition to this we have another department, as our welfare work is divided since the Government help has become necessary. Sister Amy W. Evans of our board, also splendidly qualified, is in charge of the real case work. If you had time, and Sister Evans would let you go into her sanctuary, you might observe the greatest variety of problems presented from all stages and conditions. People bring troubles to Sister Evans and leave, feeling they have done a good piece of work, because they are sure some miracle will happen in Sister Evans' office.

I am so thankful for these splendid institutes, Sister Evans doing the work right here, and Sister Lyman travelling all over the Church carrying an educational program.

I hope that the blessings of the Lord will be with us. When we sang the first song this morning, "Did You Think to Pray?" I thought what a power and strength it would be if all of these hundreds of women have prayed this morning. I know you have, I feel the Spirit of the Lord here. May His Spirit be with you through all the meeting this morning and this afternoon, I ask in the name of Jesus, Amen.

Federal Aid

DR. LOWRY NELSON

Director, Division of Social Service, State of Utah

I APPRECIATE very much the opportunity of being with you today, getting something of the spirit of the conference, and of discussing with you the problem of relationships between private agencies and the Federal Emergency Relief Administration. Before doing so, however, I want to bear my testimony, in a sense, to the respect and the devotion that Relief Society workers have had to the general cause of social welfare. My own respect for this organization is a very wholesome one, as I think you will find any person's respect is who is working in the general field of social engineering, or sociology, trying to do

for the field of social relationships what the civil engineer, or mining engineer, or industrial engineer, the captain of industry, has done for the whole field of technological production.

I think it is quite universally agreed that our problem today is a problem not of more production, perhaps, but of more and better distribution of the commodities that are produced. I cannot refrain from giving you just a little point of view on that as I see it. When you go back over the history of the human race, you realize it has been lived in the presence of a great fear, the fear of security, the fear of famine, the fear of perishing from exposure. Beginning with the earliest period of human history that is true. Now for the first time it seems we have reached the point where we have no need to fear the security of food production, fabrics with which to make clothing, or the materials which go into the construction of homes, though it is true we have reached that point which I think is one of the most significant, if not the most significant achievement in human history. We are in great trouble because we have too much of these good things. The thing that we have been striving for throughout our whole history has finally happened, and yet we are in trouble. I think it is obvious that our difficulty is one of getting on together.

Civilization has been defined as the ability of human beings to get along in large numbers. This is probably true, it seems particularly true at this moment that we are not able to get along together, by that we mean in the large sense, of course, of being able to cooperate to the extent that every human being can have the opportunity of a chance to work for those things that sustain life and minister to our comfort intelligently, spiritually and physically.

From the beginning of human history we have had troubles. We have had to meet great crises in life, the crisis of birth, of death, of sickness, the crises that come about through the weather, and the fluctuations in the economic world, such as we are in now. These crises are very old in human experience, and we have always had to have help and assistance. One of the things that marks the human being off from the rest of the animal kingdom, is the fact that he can sympathize, the fact that he can come to the aid of his fellow human beings in trouble and give the aid that is needed. So that is not new at all. In this country, I suppose in all countries, we have developed a certain technique of helping people. As we have grown more numerous, the aid of a neighbor oftentimes is insufficient. If it is sickness we have to have the aid of a doctor, if it is some other trouble, perhaps legal, we would have to have a lawyer, and in the event of death we have to have the minister, the Church and the Priesthood.

We have become an organized function as we have moved along, but in the United States it has been a function of private individuals, just an organization of neighbors, if you will. That organization, of course, in the true sense, becomes very large, but at any rate it is such an organization of private individuals who voluntarily contribute to this ministry of social aid.

Now because of these things that I have mentioned with respect to our technological efficiency, we had in 1930 the accumulation of a bunch of troubles in such volume that these neighborly organizations could not carry the load. You will recall that our first response to the great overwhelming volume of unemployment was the organization of citizen com-

mittees in these communities, and we taxed our salaries voluntarily two or three per cent to contribute to a central community fund for the relief of unemployment. That lasted for about a year. County Commissioners exhausted and overdrew the tax funds raised for the purpose of relief. In many states special funds were created, but the cry went up from all parts of the country that because of the bankrupt condition of the local political units, because of the large drain on private incomes in so many of the communities like our own, just a small state here in Utah, and the surrounding states, the cry went up for Federal aid. Only the Federal government could muster the resources that were necessary to meet the tremendous demand, the demand that has never been equalled in our racial history. The Government was very reluctant to enter this field and assume responsibility for local unemployment. The first step in that direction was the institution of loans from the R.F.C. to the states for their use in the emergency. These loans, however, were loans, they were not grants to the state, they were to be repaid. Then with the change in the national administration the policy was adopted of making direct grants to the states for unemployment relief, and the F.E.R.A. was set up to administer this fund. Similar organizations were created in all of the states. States were asked to continue their contributions to the extent of their ability to meet the situation. Some states, including Utah and a number of other western states had set up funds to supplement federal funds. Other states, notably states throughout the south and some of the western states have made little or no contribution as yet. The significant thing is that for the first time in our history the federal government has assumed responsibility for local relief.

Now that means a number of implications to us, as a Church. It means for one thing that part of the load is taken from our shoulders. Private agencies have been in the field of social service for a long time. We do not have a widespread complete organization of public welfare agencies throughout the counties of this country, because the responsibility for relief has been considered a local function, largely a function of private agencies. Private agencies, including the Relief Society, and comparable societies in other churches and their strictly secular agencies, which are private, have built up a trained personnel of trained social workers, and so in this state they were permitted under the R.F.C. to disburse this public money through their agencies and take cases with that understanding. With the set-up, however, of the F.E.R.A. it was decreed in Washington that the public moneys should be distributed only by public agencies. Now as citizens, of course, we all approved of that. I believe that you will approve generally of the policy of administering public funds under public agencies, because you are taxpayers at the same time that you are members of a Church and interested in a private agency. That does not mean, of course, that all social welfare work is to be carried on by a public agency. We do not know how long the public agencies are going to last. There is a widespread feeling through this country that some sort of permanent institution must be set up to provide for the welfare needs of the citizens of this country, such institutions as health insurance, unemployment insurance, old age pensions, mothers' aid pensions and other devices that will meet these various crises that come to us through

no fault of our own. We are the only civilized nation on the earth that does not have some form of health insurance on a widespread scale, and so it comes about that a person may in the advanced years of life, meet a health crisis that practically means the abolition of life's savings. It is a foolish situation to allow that sort of thing to come along and strike people with such force. Old age we cannot help, and very often we do not have the means of sustenance for that time. I have said repeatedly during this crisis that it is not as much of a disgrace to be hungry today as it is to have smallpox. You can prevent small pox and typhoid fever, but you cannot always prevent hunger. Sad as it is, but in this civilization of which we boast, men cannot prevent hunger. You know hundreds of them in your own communities who have made diligent efforts to secure positions. They have footed pavements until their feet are sore and their hearts more sore, looking for work by which they might gain the necessities of life. It is no particular disgrace for people to be hungry; it is a disgrace to us as a society, but it is not a disgrace to the individual, and I maintain that he should not be treated as a pauper, a criminal, or some potential robber of the public treasury because of that situation of which he is the victim.

We do not know how long the F.E.R.A. is going to continue, and we do not know how soon we may have to fall back upon the private agencies for the whole relief load. There are many professional social workers in this country who are battling to have the relief load turned back to the local communities, and have the federal government assume the responsibility for giving people work, i.e., assume responsibility for all employable persons, and see that they get jobs. That may be the policy in the future, in which event the unemployable people would be carried by local funds, either public or private, or both.

Social service is more than relief, which is a very meagre thing after all. It is necessary at a time of crisis for us to feed the hungry, clothe the naked, provide shelter for the destitute, but there are other needs of human beings than the physical needs, and in a high civilization those other needs, too, are imperious and necessary to civilization, if the people are to be happy. Part of the greatest hunger in some people is the hunger for this non-material service. I was pleased to hear Sister Robison refer to your proposed circulating library service. I realize that this is for your official groups, but there are thousands of homes in this state where people are hungering and thirsting for intellectual food. Their physical needs are being satisfied from the F.E.R.A. but their higher ones are not satisfied. These are the ones that represent the service field, it seems to me, for the private agencies, bearing in mind all the time that a private agency must be prepared for any emergency that may arise with respect to the political fortunes of the public agency.

I want to say one more word; I want to get before you a picture of this public agency, as I see it, and here again I feel that we are not worthy of being called a highly civilized people unless we can remove from political domination these social service agencies that are supported by tax funds. Political considerations must not contaminate them. We have had all manner of misunderstanding on that score in this state, and I am sure in other states. People who are accustomed to the spoil system in politics do not understand that the F.E.R.A. is not operated by politicians. People come

into our offices with recommendations from local political bodies for positions, and they do not understand that social service work is a professional field, that it requires high professional training to be done right, and so they do not understand why there is no position for them, but it is simple, because this is a specialized field, and has nothing to do with a man's political affairs. He may be a good social case worker and be a democrat or republican, but not because of that affiliation, it is because he has gone through the preparation, academic and otherwise to make him or her a good case worker. People who come in and say that they have had experience in meeting the public, they have been salesmen, or had some other experience, feel that they are qualified for this work.

Now I am sure that you will agree because of the fine foundation that has been laid in your own attitude toward social work. You will appreciate the fact that every Tom, Dick and Harry, regardless of preparation, should not be allowed to go into a family, with its subtle relations for it may mean the total destruction of that unit in its final rehabilitation. When I speak of the Social Service as a profession I mean it, and I am ready to say this, that there is no profession in this world that I know of, that demands so fine a training and so wonderful a personality as does social service. A lawyer is a case worker who works upon a special phase of your social relationship in your community, but think of this social service worker dealing with all of these problems that concern a family. She does not have to deal with one little problem, but with the whole complex situation which confronts the family, and it is up to her to find a solution. It may involve bringing in all manner of specialists to help out in the situation; it may mean a mobization of all of the resources in the community that bear upon this family problem, and I maintain that there is no higher degree of skill needed than that needed by a social service worker, if the job is done right. We have done a lot of bad work, I think we all realize that, because we have not known how to do better. These techniques are rather new—social science generally is a new science. We have not come to the point yet in our civilization where we are willing to look to an expert in the field of social science for the solution of problems. We look to almost anybody else rather than to the expert in this field. Why should we not recognize a professional expert in the fields of economics and sociology as readily as we do in the field of physical engineering. I submit it to you as something to contemplate. We have come up in our social organization by guess, but we have reached the period now of social planning, when we are going to throw our organizations on the table and find what is going on, what should be done, and we will employ the best technique that we know. We will do it carefully, conscientiously, prayerfully, but we will do it with the greatest skill that we can muster, not merely resort to a majority vote, but make it a very important issue. Of course we have in our social set up to submit these programs to a majority vote, but at least we can get to the point of social intelligence when we will regard these problems as problems for expert aid, and then we shall commence to solve our difficulties.

I maintain that there is as much need for social invention in this world today, and social engineering, as there was forty or fifty years ago

for mechanical invention and mechanical engineering. Social inventions are not popular, and there is a reason for that which I am realistic enough to recognize, because we cannot talk dispassionately about these social problems. We get bothered about them because we do not understand terms. When we get to thinking about words with less passion, then I think we can get down to programs that will solve our difficulties.

All this is background for what I want to say, what I consider the future of these public agencies, if they are retained. The President of the United States has said we have fallen down in this relief problem, and it has been due to the interference of selfishly organized interests within the community. I would that we could maintain professional standards. We must keep on a plane that is above reproach, we must be able to approach these sacred problems of the family and the home with disinterested eyes and minds, and deal with these problems, not with respect to their bearing upon political fortunes, but only with respect to their bearing upon the rehabilitation of these families and their reconstruction in society. There is too much at stake to permit these agencies to become the football of politics. The Federal Government, in a desperate effort to provide social service agencies with people who have some training, has subsidized training programs in the states; Scholarships have been awarded, young people have received part of their expenses to go to school. Why did I say *young* people? Because looking ahead ten, fifteen years, these will be the very sinew of the agencies, and have charge of them. The professional schools of social science administration require every entry to have a college degree. Consequently in most of the counties now they are giving a little preference to people who have college degrees.

Now as I say I do not have any illusions about college degrees. They may mean much or they may mean very little. There is a differential in human beings, as you know, and there are some people who have never been to college who can pick up some of the rudiments of case work and do a fairly good job. We often find them among our Relief Society workers who can do a better job than these young people right now, but I feel that we must look ahead to the future, at least that is the safe thing to do. If this whole thing goes out of the picture we cannot help it, but in the meantime we are building for that day when public social service work, at least, will be above the reach of the politician. I have faith that we are going to put over phases of public service on a new plain of efficiency and integrity, where merit will count.

I hope now you will understand if there has been misunderstanding in regard to what the F.E.R.A. is doing in your locality. In the first place, I am sure you will all agree, and will heartily support the policy of distributing public funds through public agencies. In the second place, I am sure that you are all agreed, because of your understanding of the needs of professional training in social service work, that we cannot afford to stint in the training of people for this field of service, and that we cannot afford to keep people in the government organization, or to take them in, if we are convinced in advance that we cannot build this high efficiency agency on them. On the other hand, and I neglected to say this, whenever I have any influence in this organization in Utah, I

want the person with or without college training as long as she can show efficiency in this work. I want you to feel a security, a tenure—not to feel you are going to be displaced by some young college graduate, if you are doing the job, and doing it well.

That is the feeling, possibly, throughout the state organization with respect to the F.E.R.A. Social Service Division. There is a desire on the part of your organization to bring to that service efficiency and integrity. Mr. Harry Hopkins, speaking of these two words in Kansas City, said, "It has been said a public agency cannot do things with integrity and with efficiency." He said, "We want to publish the lie to that accusation." That is why I feel a certain faith and sense of security for the future of public service in this country.

Thursday Morning Session

Importance of Reporting General Conference to Local Workers

MRS. MARCIA K. HOWELLS

Member of General Board

IT is suggested that a report of the Conference be given at the first possible opportunity as the sisters are eagerly awaiting the message, spirit and information that you have been able to get. That will, in a measure, recompense those who have not had the privilege of coming here to this conference.

Perhaps the reason that many of the reports have not been given in the past, is that you have not known just when and where to give them, so we suggest this be done in your October Union Meeting, when all these messages are fresh in your minds. Make it a small conference and use the time for the benefit and upbuilding of the sisters. We hope that the spirit that has been with you may be carried into your stakes. I sometimes think that the stake workers are to their ward people as a beacon light is to an aviator, helping to chart the course and show the way.

COUNSELOR AMY BROWN LYMAN

THE life of the Relief Society has covered one of the most interesting, important and eventful periods of all time—a period known as the wonderful century; the century of scientific discovery and invention; the century of progress and changes; the century of epoch making events and of numerous social problems.

During the last half of the century, particularly, the changes have been startling and have greatly affected all of our social institutions; the family, the Church, the school, the State and the Industrial Order. As a result our humanitarian agencies as well as society as a whole have been challenged as never before to meet the new needs and to help people adjust to them.

The effect of inventions upon society is readily apparent. Every single major invention is followed by social problems. The invention of the automobile, for example, affected the family both directly and indirectly and society in general. It affected morals; manners, habits and customs. It brought about new

types of behavior and crime. It affected railroads and other means of transportation. It affected every city and town in the world.

Evolution in transportation has been most marked. Slightly over 100 years ago no man could travel faster and no goods could be shipped faster than a horse could run or a ship be blown by wind.

With the invention of great and powerful machines revolutionary changes in industry and labor took place. Hand work was thrown in the discard and the factory took occupations away from the home faster than the home had time to adjust.

Other economic changes and transfers are taking place constantly in connection with the home and one wonders about the future. Two years ago when the Red Cross was supplementing the regular relief agencies and was furnishing flour for the needy, after a few weeks, the question arose among agencies as to whether it were better and more economical to give flour directly to the families or to give it through the baker in the form of bread; for it was found that many women either could not make, or were not equipped to make bread.

In a study of over 1000 homes made in 1930 it was revealed that at that time baker's bread was used entirely in three-fourths of the village homes and in nine-tenths of the city homes. Even in the farm homes only one-fifth used home-made bread entirely. The same survey showed that sewing and canning were leaving the home, and that one-third of the babies born today are born outside the home.

Another recent study shows that many more women are gainfully employed today than ever before, and that the number is increasing. In 1870, the first year a census was taken, there were 1,701,000 women 16 years and over gainfully employed, and in 1930 the number had grown to 10,546,000, over six times as many in sixty years—one lifetime. In Italy and Germany today, however, there is a reaction against women in industry.

A picture of present-day social and economic conditions, tendencies and needs may be had by reviewing the report of President Hoover's Research Committee on Recent Social Trends. This committee was appointed in 1929 and in 1933 its report appeared covering 1550 pages. It is most enlightening. It points out our strengths and our weaknesses. It shows which way we are going, and as President Hoover designed, it is a basis and guide for the future action of the people of this nation.

It cites events and developments which have complicated modern life and increased our problems such as:

Inventions; World War; Growth of Governmental Functions; Unbalanced Production and Consumption; Unemployment; Labor Troubles; Growth of Spectacular Fortunes; Corruption; etc.

When Utah in its isolation feared food shortage the women stored grain. When the women of the nation were struggling for suffrage Relief Society women joined them heartily in their efforts. When the World War came the local branches formed themselves into Red Cross auxiliaries for sewing and preparing surgical dressings. The organization also assisted in Red Cross home service or family work. It has thus been equally effective throughout its existence and while probably not 100% efficient it has been found on the march rather than marking time.

The organization has been able to be what it has been and is because of its broad and sound foundation;

because of its comprehensive platform and principles; because of its flexibility; because of its progressive spirit; and most important of all because it has been guided by the light of the gospel which has helped it to interpret life, humanity and human needs.

And now what about the future? The program of Relief Society today is comprehensive and well rounded. It includes culture for culture's sake, the study of social problems and practical welfare work, the study of religion and practical religion or religious activity. (In our cultural program we can go as far as our desires indicate and our capacity permits. In social welfare with its interrelated subjects and complex problems, we are challenged. Here there is much to be done, as we have already indicated. In the field of religion we feel more secure. Here we have definite guidance. We have religious freedom and religious opportunity which we have inherited. Our chief duty is to conform to the teachings of the Gospel, live up to the standards already set for us, and help others to do the same.

Our experience during the depression has convinced us that in our welfare work greater emphasis should be placed on constructive prevention; that it is more effective to prevent evils than to try to cure them once they are with us. Today with the Government assuming the great burden of unemployment relief we, with other private agencies, have lightened loads and can therefore devote more time to preventive work.

Many propositions are before the country today regarding welfare work and social legislation. There seems to be a transition from mere charity to social justice. Social Insurance is being advocated.

Industrial Accident Insurance, or Workmen's Compensation has been generally adopted in all the States of the Union and throughout Europe, and has been most beneficial to workers. With this we are familiar.

Old Age Pensions have been adopted in one-third of the states including six of the western states where we are principally located, and also throughout Europe. These have not been found adequate and new propositions are before us regarding changes. Mothers' Pensions are more general but also inadequate.

There will no doubt be bills introduced in our state legislatures this year providing for Unemployment Insurance and Health Insurance. In 1933 bills for compulsory Unemployment Insurance were introduced in 25 states and they failed in all but one, namely Wisconsin, due it was said to lack of understanding. Most of the European Countries have Unemployment Insurance and Health Insurance in some form or other. The continued depression here has no doubt convinced us by this time of the need of unemployment reserves or protection for workers in slack periods.

Secretary of Labor Frances Perkins declares that if Unemployment Insurance had been inaugurated before 1929 it would have "put a bottom to the fall of depression and unemployment."

The six hour day and 30 hour week are being agitated. Child Labor will come up again and again until it is finally settled. With all these propositions Relief Society women should be familiar.

Thinking of these things in the large it makes us wonder what a little organization like our own can do with approximately only 70,000 women. The answer is that we can accomplish a great deal for good in all of our communities and make our

strength felt in all righteous causes throughout the country. We can study and inform ourselves; we can act as well as talk; we can vote. It is easy to pass resolutions but hard to act. Until we support our words by action we won't be able to help much. We can work to get qualified women as well as men to run for political office and see that those who are in office do their duty, or force them out.

As a General Board we feel that our women should be actively interested in all public questions. The women of the United States worked 70 years for suffrage and today in our country we have many women who not only do not interest themselves in the Political Primaries and Conventions, but who do not even vote. Let us be more active.

More women should be placed on our tickets and on our Boards of Institutions. We need a woman's point of view in everything where human beings are involved. In many of our State Institutions there is much housekeeping to be done and there should be women on the Boards to help advise and direct the housekeeping activities and the purchasing of household supplies. We need more women in the legislature. We do not advocate a woman's party, but we do advocate loyalty among women and where a capable woman is involved we might even rise above party politics to help elect her.

Some of our wise men say that unless the people of the world unite to restore prosperity, to do away with unemployment, to solve social problems and to preserve the peace of the world, civilzation will be threatened. Let us be prepared to work for security of work, income, health, security against war, disease, poverty, crime and for opportunity for all.

As has been indicated in the field of religion we are most fortunate, as is the Church as a whole. According to the President's survey, the L.D.S. Church and one other Church of about the same size are the most swiftly growing religious groups since 1906. Utah has the highest percentage of people on Church rolls of any other state in the Union and since four-fifths of the inhabitants are L.D.S. this speaks volumes for us.

We as women and as Relief Society women, however, must not lie down and expect the Relief Society or the Church to carry us and save us. We must live what we believe—help others to do the same, and be obedient to whatever calls the Gospel requires.

There is still much for us to do while: there is as much religious indifference among old as among young; while we have as much delinquency as we have; while there is laxity among our youth regarding the Word of Wisdom; while our attendance at Sacrament Meetings is no better than it is (In the month of August, 1934, for example, only 17% of our membership was at Fast Meeting); while there is as much indifference as there is regarding Temple Marriage, in 1933 only 40% of the marriages in our stakes and wards were Temple marriages, while 60% were performed by stake, ward, and civil authorities. Certainly the importance and sacredness of Temple marriage is not appreciated.

Probably the best single thing we can do to help is to live righteous lives ourselves. Jesus was a great moral teacher, the best we have ever had, but which has influenced us most, His Teachings or His Life?

If we had to choose between the two, I believe we would say that it is His Life which has inspired the greatest faith in Him and His Mission.

GENERAL SESSION

THURSDAY AFTERNOON

PRESIDENT LOUISE Y. ROBISON, PRESIDING

PRESIDENT LOUISE Y. ROBISON

I HAVE been asked this afternoon to talk of my trip to Europe. I ask your indulgence and shall begin with the Passion Play. I never fully realized its significance, nor the spiritual message it carries until I had the privilege of witnessing it.

Ober-Ammergau is in the tops of the beautiful Bavarian mountains, which are deeply wooded and carefully cultivated. It is all beauty and peace; green grass, wild flowers and mountain streams so clear that they look like mirrors.

When we reached Ober-Ammergau in the very late afternoon it was raining, but not even the pouring rain could detract from the beauty and picturesqueness of the scene.

For three hundred years the Passion Play was held in the same building, but in 1930 this was very much enlarged so that it could comfortably seat six thousand people. The building has only three walls, and at the open end is the stage where the performers come, the chorus sings and the tableaus are performed.

In the morning the performance begins at eight o'clock and lasts until noon, when there is a recess until two o'clock. The afternoon session begins at two and continues until six in the evening. The morning was quite cold and damp, my feet were just like pieces of ice, but when the person representing the Savior came on to the stage, time and all discomforts were forgotten in witnessing the portrayal of the life He lived on earth. To see Him abused, mistreated and still conscious of the power to rebuke the multitude clamoring for His death! The deep sorrow that His mother displayed; that last parting as He was taken from the Garden of Gethsemane, would wring anyone's heart. It was so impressive that I did not notice the passing of time, and when I looked at my watch it was ten minutes to twelve. I had sat for four hours in discomfort and did not know it. I was entranced by this marvelous reproduction.

Three hundred years ago, after the Thirty Years War in Europe, a great plague broke out. The officials of Ober-Ammergau placed guards at every entrance to the village to keep people from leaving or entering and so prevent any chance of bringing the terrbile plague into their village. One man, a native of the town, who had been where the plague was, knowing he was stricken, felt that he must see his wife and children before he died. He was familiar with a passage in the steep mountains, and got into his home without the guards discovering it. He died, and before the next week, half the population had died. I would like to read a little extract from the story of the event: "The village elders, or what was left of them, met in consternation to seek ways and means of successfully combating the redoubtable foe. But anxious as they were, they nevertheless did not despair, for they put their trust in God, who alone could help in this hour of dire affliction. Thus it came about that the elders—the 'Council of Six' and the 'Council of Twelve' — went straight from their sitting to the village church. Here, before the altar, they grasped each other's hands and

swore a solemn oath 'hence-forth to keep the Tragedy of the Passion every ten years.' And the records bear witness that from that hour on 'no one died of the plague in Ober-Ammergau'."

It is the custom to present the Passion Play every ten years, and this year is the only exception. It was given in 1930, but 1934 is the three hundredth anniversary of the oath or covenant that was made with the people, hence the departure from the custom as a special celebration.

I have heard of England since my babyhood, and the beauty of it cannot be told. When we reached London, President and Sister Merrill came to the hotel to meet me. A meeting was called for the next day. Sister Merrill and Sister Douglass, the British Mission President of Relief Society, were in attendance and urged me to meet just as many Relief Societies as possible. I was most happy to do this and was agreeably surprised in the conduct of the meetings. I had thought that some of these women who were far away from the center stakes of Zion, might not feel quite at home in presiding, but they did it just as beautifully as it is done in our wards here.

In London, where I spent the greater part of my time before going on the Continent, the meeting places of the Latter-day Saints are far from desirable, but these were only an incident, because the spirit of the work is most beautiful. The women are just as full of faith and testimony, and are studying the same lessons as we. Sister Douglas arranged that three of the branches in London hold their meetings at different times, instead of holding them on one evening, so thatI could visit the meetings while they were in session. I had the privilege of hearing them give our literary lesson in three different meetings, and I wish again some of our sisters at home who say the literary lessons are very difficult, could have heard these sisters over in London give the lessons. It would have cheered you, I am sure.

I met so much courtesy and kindliness in traveling. I did appreciate this, especially when I was alone. I remember one Sunday we were going out to St. Albans, a beautiful suburb of London. We were rather late getting to the train, and it was pretty well filled. I had a poor seat, so I could not see out very well, when a woman across the compartment, right next to the window, said to me: "Are you going to St. Albans, would you take my seat, you seem to be a stranger?" She insisted upon giving me her excellent seat and she took my poor one, and during all the ride she pointed out to me the places of interest, among these the Cathedral at St. Albans. The town is named after a Roman soldier named Alban who offered his services to the Christians and was executed for this. The big Cathedral was built on the spot of his execution in memory of his kindness to the Christians. I am wondering now if we take enough trouble to be kind to strangers within our gates, so that they can carry away memories of our city and homes that will be lasting and always pleasurable?

I went to Bristol and held evening meetings with the Relief Society. Most of the branch people came out; there were as many men as women. In Bristol there was a clean, beautiful hall furnished with a piano, flowers, etc. It was a lovely place.

I visited Bath, which has been a watering place recognized for its beneficial qualities for many centuries. My people came from Bath, so it was all very interesting to me.

It has been discovered that fourteen feet under the sidewalk and shops, were the marvelous Roman Baths, with a system of heating used before the time of Christ. Many engineers feel it is a most desirable way of heating. In these old Baths also is found the tile brick that was used at that period, and they are cemented together with a cement that is indestructible. Scientists have not been able to find out how this cement was made.

After my visit to Stratford-on-Avon it seemed to me that the Garden of Eden must have been in England near there.

Then we went to lovely Belgium, where the wheat fields were ripening, and poppies were growing all along the roadside. It is beautiful country. President Lang invited me to visit the Relief Societies in the French Mission, which I did. We spent a day in Liege and in several other parts of his mission.

In Geneva, Switzerland, we saw that magnificent building of the League of Nations and the International Council of Labor.

I went to Europe primarily as a delegate to the International Council of Women held in Paris, France. Sister Merrill was with me in Paris. All the delegates were assigned to different committees. I was assigned to the Equal Moral Standards Committee, and I do not know of anything that could have been kinder of the President, Miss Phillips, who made the assignment, than to give it to me, a Latter-day Saint. Since its organization our Church has taught the single standard. We met for a whole day in this committee meeting. We heard from people from all over the world, and what they were doing for women, especially women who have not had equal opportunities, e. g., prisoners and unmarried mothers, and those in distress. It is very heartening to know that these women who met in the International Council, many of them titled women, many of them immensely wealthy, are all interested in womankind all over the world.

Lady Aberdeen, President of the International Council, presided. She is a very dignified, sweet, lovely woman, a combination of gentleness and courtesy, coupled with the firmness of a presiding officer. She is over eighty years of age, and has just recently buried her husband, but there was not a moment when she was not interested, from 9 o'clock in the morning until eleven at night.

In a great hall in the Salon, where we met in an evening session, there were flags of the different nations massed. The United States flag was in the center, on a standard, with the flags of other nations arranged on either side. Sitting upon the platform were women from every one of the nations represented by these flags, many of them in native costume. It was a magnificent sight. Each one of the presidents from the different countries brought greetings from their country to the International Council.

The National Council of France provided entertainment for all of the delegates, who were free to visit different places of interest. Among these was Madam Curie's, and it happened to be the day before her death. We were taken through the laboratories there, and an explanation was made of what she had done for the good of humanity. When news came of her passing, one of the ladies paid a beautiful tribute to this woman of Polish birth, who had married a Frenchman, and lived in France and worked with her husband to give the world means of relieving sickness and suffering.

We saw the marvelous schools for

little children from two to six years of age.

A wealthy Jewess in Paris opened her magnificent castle, where articles that were made by the different nations were on display, and many of the things for sale to help pay the expenses of the International Council. Some beautiful handwork from all of the nations was there.

The outstanding thing was the second evening in the Sorbonne, when five women, representing five different nations, spoke on "Woman's Right to Work." Miss Phillips, of the United States, was the only member whose speech was broadcast.

There was a great deal of talk of the moving picture, and women all over the world were asked to help to make this wonderful entertainment, that could be used for education, and especially for peace between nations, function as it should, instead of being used to demoralize the people of all nations. Madame Drefus-Barney, who has spent many years, and who has done a very great thing in establishing and conducting a convention in Rome, on this same subject, made an appeal to the women of the world to stand for better moving pictures.

One of the most glorious experiences of my entire trip was in lovely Switzerland, where, through the generous hospitality and splendid cooperation of President and Sister Salzner, I was enabled to visit the mission Relief Societies. I shall always be grateful for this rare opportunity, and remember the kindness of the President and his wife, who is a veteran in Relief Society work. In this connection I must mention the missionaries who did so much to make my visit purposeful and enjoyable.

I do thank my Heavenly Father, President Grant and the Relief Society sisters who made it possible for me to take this trip. It was my continued prayer that I would rise to the responsibility entrusted to me of representing not only the women of my own Church, but also of the United States at this International gathering of women.

One of the great objectives of my trip to Europe was to visit the Relief Society organizations, and I really feel that we here shall be able to be of much greater service to the sisters in Europe through the knowledge I gained from personal contact.

Many of you have told me you prayed for me, and I am sure I was benefitted by it. It is an experience that has benefitted my life, and I hope it may extend further than my life, and that it may enrich yours. This is my prayer in the name of Jesus Christ, Amen.

LUACINE S. CLARK

I WAS very much interested in hearing of the travels of Sister Robison, as I took a somewhat similar trip myself, but not in Europe. When she was speaking to you about the cement in the Roman Baths, it reminded me of a home they showed me in Mexico, where they said the plaster was mixed with the white of eggs, and that you never could break it. I do not know whether this was the same kind of cement or not.

I am always happy to be able to mingle with the Relief Society sisters, as it seems to me that it is more a part of my life than anything else. When we were sent to Mexico, President Grant asked us to let him give us a blessing, and like Sister Robison's blessing it gave us strength and courage. Brother Nibley placed his hands on my head and said that I should have health all the time we were away. Anybody who goes

to Mexico realizes how hard it is for one to go there without getting indigestion. Usually the first thing a doctor tells one is not to eat late supper, but the dinners to which we were invited never started until about nine o'clock, and our stomachs had a pretty good test. I want to bear witness now that the promise of good health was fulfilled, and we were blessed in many ways.

I have seen the lessons for this winter and I am sure a great treat is promised to us all if we will study and concentrate on the work.

The greatest thing for Relief Society teachers to remember is obedience, and I ask that the Lord will give us the spirit of obedience, that we may do what we are called upon to do, and use our talents to the best advantage. I ask this in the name of Jesus Christ, Amen.

PRESIDENT LOUISE Y. ROBISON

WE are reminded that just six months ago our beloved President Ivins was with us and bore a beautiful testimony. We are going to ask this large audience, who all love President Anthony W. Ivins' memory, to stand for just one minute in tribute to his memory.

The addresses of President David O. McKay, Dr. J. T. Wahlquist and Dr. Frederick J. Pack; also the playlet "Unto the Least of These" will appear in a later issue of the Magazine.

Glen Perrins

OGDEN CANYON

His Father's Son

By Ivy Williams Stone

Chapter III

THE news of the impending marriage of Richard Haven to the will-o'-the-wisp was a nine day wonder in the village. Staid old grandmothers shook their heads prophetically. Mothers grudgingly commented that he could have chosen wiser.

"If you and Kareen could be satisfied with us for the first year," Father Haven was almost wistful as he made the offer, "mother and I would be glad to have you stay with us, 'till you get your house built, leastways. It's lonely without Oliver, and Esther could teach Kareen some of the things wives need to know."

In the early morning of a beautiful day in September the little bridal party left for the Temple in Salt Lake City. It was a long day's drive, even with the fast "trotters" and the surrey. *Duenna* had a new black dress; Kareen's wild curls had been brought into restraint and a dress of blue worsted with leg-o'-mutton sleeves made her look suddenly older and mature. Before leaving, Richard drove down to the now deserted house at the end of the lane and carried the portentous trunk over to old lawyer Sleed's office.

"I want you should keep this trunk here in your office 'till I tell you what else to do with it, lawyer," admonished Richard Haven. "Someday soon I'll be having you make me a will to put with it."

Duenna waited for Richard and Kareen on a bench in the Temple grounds. When they returned to her, hand in hand as man and wife, a wave of responsibility seemed to slip from her, as a weary traveler might discard a heavy mantle.

"I have discharged my trust; I have fulfilled my promise; may the blessings of God follow you both," she muttered. "I am no longer needed. I return to my people."

"No," cried Kareen in genuine distress and sudden panic. "No, Duenna, I cannot spare you. Who will comb my hair at night? Who will bring my breakfast to bed? Who will polish my shoes? Duenna, I cannot live without you. You cannot go!" she commanded, stamping a little foot imperatively. "I command that you stay!"

But Duenna, strangely independent, smiled sadly and answered, "for seventeen years I have cared for you, Miss Kareen. I have never left you. Even when my own mother died, in the far away land, I did not go. I have been faithful to my trust; but now I am weary. I give you into the keeping of your husband." She took Kareen into her arms, kissed her reverently on both cheeks and turning, hurried from the Temple grounds. She gave them no address; said nothing of where she was going. Almost by sheer strength, Richard held the weeping girl in his arms, to keep her from running wildly after the retreating form of the only guardian she had ever known.

"Darling," whispered Richard Haven, "I will care for you now. I love you. Duenna did right. Perhaps she has loved ones whom she wishes to join."

"Who will care for me?" wailed

Kareen, more beautiful for the tears that welled into her eyes.

"I will take you to the opera tonight; I have tickets. Come, your husband will take you to the first real music you have ever heard; there will be none to try to stop you. Perhaps I can buy you some copies of the songs."

TWO days later Richard and his bride returned to the Haven Farms from their little honeymoon. Esther had cooked a wonderful meal for their reception; even the parlor was opened and the hanging lamp lighted for this august occasion. Esther took Kareen up to one of the large, square white plastered bedrooms which had been prepared for the new daughter. Upon the bed Esther had spread her choicest possession—a white padded quilt. She had spent months of eye straining labor to produce the embossed effect in the rose petals. Small whiffs of cotton had been laboriously stuffed in with a darning needle, until the padded rose petals had stood out in full beauty. To Kareen, however, this gracious gesture was of no importance. "Look, Esther," she cried in exultation, "I must show you what I bought! Richard gave me twenty-five dollars," she spoke of that sum of money as negligently as though it were a common occurrence. "He told me to buy some plain clothes, such as I could use when I helped you wash and brought the cows in from the pasture. I got these instead." With childish pride she set the dusty telescope upon the bed and spread out ten large books, bound in calfskin. 'Breed's Complete Musical Encyclopædia,' was printed in bright gold letters on each volume. Kareen opened each volume reverently. "See," she cried excitedly, "here is the history of the life of all great composers. Here it tells you about Beethoven's compositions after he turned deaf; it tells you all about the struggle Schubert had to make a living; it tells about Jenny Lind; it tells how 'The Marseilles' was written in an attic. It's full of good music. It's got Handel's Largo and the 'Sextette from Lucia' and Humoresque and Home Sweet Home! Oh Esther," she finished breathlessly, "how I love them! How I shall study them! Perhaps I shall waken you of mornings, practising on the piano. I shall keep you awake at night, I—I—I—"

"I guess," responded the quiet demure Esther, "you won't have much need for plain clothes." She saw the dark, soiled stain which the valise had made upon her beautiful counterpane, and her thoughts traveled to a far away hospital. Perhaps Oliver was lying there, with only the regulation hospital blankets for his coverlets. Then she thought again of the twelve lovely quilts in moth balls in the attic. "God's will be done," she muttered piously, but her voice was faint.

KAREEN," admonished Richard two weeks later, "I've sort of let you play around for a while, getting used to the new life. But the threshers are coming soon, and they must be fed. You must help Esther with the meals. They will be here four days, at least. If they have machine trouble, it will be even longer."

"O bother," pouted Kareen. "Men are always hungry. Duenna and I ate when we pleased and what we pleased. But the meals in this house are so regular. Ever since I've been here it's been breakfast at seven; dinner at twelve and supper at six. I don't like system. I like music."

"O beloved child," replied Rich-

ard, "men must eat. Men must work. You must help Esther, or," here his voice became severe, as a parent might chasten a naughty child, "or I will lock up the piano."

"Oh, oh, oh," cried Kareen in terrified alarm. "O Richard, I will help. I will peel potatoes, I will wash dishes, I will do anything! Better that you kill me, than to close the piano!"

So Kareen hastened to the kitchen eager to serve to accomplish her one objective. "Esther," she cried zealously, "I want to help cook for the threshers. I must do my part." She seemed so eagerly anxious to serve that Esther was touched. She raised her shoulders, bent over a large mixing bowl.

"Well," she answered, "I shall welcome some help. You may put the beets on to boil for dinner. They are in a pan on the back porch."

Esther bent again to her task of mixing the heavy, stiff batter of the cake which was to slake the hunger of tired, weary men. She heard Kareen puttering about on the porch; saw her take a kettle and knife out to the pump as was their custom to wash vegetables. But Esther looked in dismay when a half hour later Kareen came in with a kettleful of pealed beets, from which the red juice was already oozing.

"O Kareen," she cried in dismay, "you have peeled the beets before they were cooked! And it's too late now to dig others before dinner!"

"Well," parried Kareen, glancing ruefully from her stained hands and a bleeding finger to Esther's reproving face, "you peel potatoes, and you scrape carrots and you peel turnips. Why don't you peel beets?"

"Don't be too severe Esther," cautioned Mother Haven from the bench where she had been stripping corn. "Remember she never did a bit of work in her life. Suppose you go for the mail Kareen; maybe there will be a letter from Oliver."

Kareen departed joyously. It was more fun to run along the land to the store-post office than to work in a kitchen. Perhaps she could catch a butterfly; perhaps a fruit peddler would give her "a lift." The sky was blue and the sun was bright. Life was sweet, indeed!

Esther worked rapidly during her absence, planning many tempting dishes for the threshers, who always stayed as long as possible at the Haven home, because their "board was so good." Pies and puddings, cookies and roasts piled up before her; and occasionally she stopped to stir the heavy cake which would represent a goodly portion of the dessert.

WHEN Kareen returned she waved a letter with a New York postmark. "One for Esther and one for Mother and Father," she cried gaily, and Esther dropped her spoon with the hasty admonition "stir those spices into the cake, Kareen," and sought seclusion to read her letter.

"I want you should not wait for me," —Esther paled as she read those terrible words—"I ain't worth waiting for any more. I don't know how soon I'll be cured—maybe never. It takes an awful long time. There are doctors here who would like to experiment on me to see what they can learn, but I won't let them. I don't want to go from bad to worse. I'm coming home as soon as my wound is healed and then some day, when the doctors know more about it, I'll have an operation to make me a new nose. It's called *'plastic surgery,'* and they would take a piece of my tibia, cut it the shape of the nose bone and start it to growing. But I want you should marry someone else, for I won't marry any girl with a face like this.

"Love, Oliver."

Esther walked out to the chicken run to regain her composure. Oliver,

to tell her to marry *another!* Why she loved him! Suppose he was disfigured, he would need her more now than ever. She would wait *forever!*

When Esther returned to the house, strains of music were coming from the parlor. Mother Haven was bending over the huge cake bowl, a worried expression on her placid face. She was trying to pick something out of the cake mixture.

"I sent Kareen in to play," she explained. "She took the spices from the pantry shelf instead of those you had measured out on the table. And, well, I guess there's a bit too much red pepper in this dough to be real flavoring. I wonder if it would hurt the pigs? I guess we shouldn't worry over little things too much, Esther, so long as there's the sorrow of Oliver's face."

The night before the threshers were to arrive for breakfast, Kareen insisted upon washing the dishes alone. I'll clean everything up so good," she promised. "I'll empty out every little "saving" that might be on a dish, so you can have clean dishes for morning."

At ten o'clock Esther went out to mix the bread. Hot biscuits for breakfast would start the men off in good humor. *The yeast crock was empty!* True to her word, Kareen had cleaned out every dish! The start of yeast which Mother Haven had had ever since her own marriage was gone! It meant soda biscuits for breakfast; it meant the disgrace of borrowing "a fresh start." But somehow she didn't care. She picked up the kerosene lamp and went to the parlor. There she opened the creaky, leather bound dictionary.

"Tibia," she read laboriously with moving lips, "tibia, the large bone leading from knee to ankle, sometimes called 'shin bone'." How could a doctor make a new nose from the leg?

(*To be continued*)

Our Project

In November and December feature Books of the Old Testament.

In January Books of the New Testament.

In February Books of the Book of Mormon.

In March Pearl of Great Price.

In April Doctrine and Covenants.

In May Articles of Faith.

South Davis Stake has printed 1500 Leaflets on the Scriptural Project. They are planning to put one into every home. They are taking the matter up with the Priesthood in their Priesthood meeting and asking for their cooperation, as well as in the Stake Mutual.

Happenings

By Annie Wells Cannon

NOVEMBER—with praise and thanksgiving the fallow earth in sweet repose awaits the spring's awakening.

MISS GRACE ABBOTT was given a farewell party by her co-workers in the Children's Bureau, at which time she was presented with an antique chest of rare design as a "bureau from which she could never resign."

POLAND'S emergency decree ordering all women between the ages of 19 and 45 into auxiliary military service somewhat offsets the distressing element to the feminists caused by the suspension of suffrage in the Philippines and Mussolini's and Hitler's taking all women out of the industries.

ELIZABETH ACHELIS, inventor of the reformed calendar, sees signs of encouragement for the plan, especially among European scientists.

MISS EFFIE TAYLOR, president of the National League of Nursing Education, claims the new system to train nurses in schools instead of hospitals would mean better trained, more efficient and more self-respecting nurses.

EVANGELINE BOOTH has been elected commander-in-chief of the Salvation Army, with headquarters in London, England.

ELIZABETH SPRAGUE COOLIDGE—the Fairy Godmother of chamber music, is famed for her musical philanthropies.

BETTY CARSTAIRS, British sportswoman, has bought the island Cay of the Bahama group, where she intends to live alone, free of all publicity.

PRINCESS MARINA, fiance of Prince George, was a popular guest recently in England and Scotland. She now wears a Kashmir sapphire engagement ring of great value.

FREIDA LAWRENCE has published memoirs of her husband, D. H. Lawrence. She calls her book, "Not I, but the Wind."

MARTHA BRUERE and Mary R. Beard have compiled a most entertaining collection of specimens of humorous sayings by women authors as a proof that women have as high a sense of humor as men.

BEATRICE ASTOR CHAMBER'S "Cleopatra Selene," Ethel M. Dell's "The Electric Torch," and Angela Thirkel's "Wild Strawberries," are some of the recent books by women.

COUNTESS CATHERINE BRESHKOVSKAYA, 90, died recently. She was called the Grandmother of Russia's revolution. She gave up a life of luxury in behalf of the Russian peasant for which she was exiled to Siberia.

ELIZABETH HARDY LAMB, a Utah pioneer, died recently at the ripe age of 95. During the past year she had her singing voice recorded and was heard on the radio.

QUEEN MARY gave her own name to the new Cunard-White Star liner which she christened at Clydebrook, Scotland. It is said to be the "stateliest ship on the seas."

RUTH SACKWIN'S book, "The Folks," is the October choice of the Literary Guild. A midwest story better than "Main Street," say the critics.

Young Mothers

By Holly Baxter Keddington

A mother's day is very long,
She has so much to do and say.
God, give to her a happy song,
To help her through a trying day.

THE idea of calling unnecessary noise "Static" was sent in by a reader. "There is more "static" in many homes, than on the radio," she says. And then she gives us these suggestions: "Some common forms of "static" are, banging doors or windows, squeaky hinges, creeky floors, dripping taps, poor light, poor ventilation, irritating voices, crying, quarreling, nagging, heels clicking or feet shuffling when walking and lastly "don't do that" in a never ending stream. Remedies are, in many cases, immediately thought of, others will take time and training to overcome, but surely the peace and quiet of a home is worth working for."

Then she says, "Strange, that bad weather "static" seems the worst. Children don't know what to do with their time and mother is cross and irritable because the noise and unrest bother her. Have you tried cleaning out drawers, cupboards and closets on a stormy day? Try it, and you will find the children interested and helpful. Little bits of this and that will be hoarded for the future and today this old jacket makes a coachman of Ted and an old kimono, long out of date, makes Marilyn a fine lady. A little cooperation makes any home happier."

SOME home-made toys that keep children interested and happy are, bagatelle, quoits, bean bags, ping-pong and a play store. The bagatelle is made by fastening a two inch piece of tin around a large board perhaps 18 in. by 30 in., a spring plunger in a trough that extends nearly to the top of the board. With a bit that makes a hole large enough for the marbles you use, make several depressions in the board, place finishing nails around the holes just close enough together to retard progress but to allow marbles to go through. Number top hole 500 others 400 and so on down. At the bottom of the board place a discount rack where all marbles caught in rack count against you. Three nails at intervals of 1 inch apart should do. Make discounts 25, 50, 75 and 100. Bean bags and quoits can be played on the same apparatus if holes are cut in a board to make eyes, nose and mouth. This side is used for bean bags. On the other side place nails or hooks just above the holes and use jar rings for quoits. These games are usually scored center point 50, top 25 each and lower 10 points.

A NUMBER of years ago a lecturer said that there were four very important "W"s for women to consider. Women, winter, walks and water. This is the jist of his talk. In winter women should drink far more water than they do, as much as ten glasses a day. How many of us do? That each woman should make a habit of a three mile walk each day. He claims that more water would cure many ills, little and big, and that the walks would not only tone up the system but give us added vigor to tackle the tasks ahead.

NEARLY every one has a pet recipe for carrot pudding—try this sauce if you are tired of the old one: 2 egg yolks well beaten, add ¾ cup sugar, beat until dissolved, add 2 tsp. vanilla. Add this to 1 cup whipping cream whipped stiff; serve immediately.

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EDITORIAL

President Anthony W. Ivins

AN appalling loss has come to the Church in the death of President Anthony W. Ivins, who was honored and loved by all with whom he mingled. He was a hard worker, a great student, and has in his life played many parts. He learned from nature, from people, and from books. Kind and helpful he was ever ready to succor the distressed. So well informed was he, so interesting a story teller and conversationalist, that people who traveled widely acclaimed that he was one of the most interesting personalities they had ever met. So thoroughly did he study lands and peoples that he rightly said that he knew them better than people who had traveled through the countries.

Blessed are they who pass through life possessed to the last of their physical, mental and spiritual powers and are thus enabled to work up to the time when death summons them. This was the privilege of President Ivins. For four score and two years he tabernacled in the flesh. From his young manhood he moved among his fellows keeping his name unblemished, bringing uplift and inspiration to those with whom he mingled and winning success in whatever he undertook to do.

The world is poorer because of his passing. The world of spirits is richer because of his advent. Ripe in years and experience he rendered a most wonderful service to the Church.

His boyhood sweetheart, Elizabeth Snow, has been a most devoted wife and has been a great help to him in all his undertakings. She made a beautiful home wherever they lived. He realized what an important part she played in his successful life. To her and their sons and daughters our hearts go out in sympathy. May the wonderful example of their illustrious father be emulated by them and may they ever find joy in contemplating his achievements.

President Charles H. Hart

ANOTHER beloved Churchman, Charles H. Hart, passed to the Great Beyond September 29, 1934. He was noted for his integrity, dependability, honesty and his steadfast allegiance to the Church. Kindly, gentle, interested in people and in movements, he, in his speaking, ever showed his sympathetic understanding. He was an indefatigable worker, a loyal friend, ever interested in the welfare of others.

His wife, our Board Member, Lalene H. Hart, has been a wonderful companion. Mentally keen, she appreciated and shared in her husband's intellectual interests. She is an outstanding home-maker, and when sickness made it impossible for him to carry on his usual work, she was a ministering angel to him.

He leaves a large family who are a credit to their father and mother. May they emulate the example set by their worthy head. May peace be their portion.

Vacancies Filled

WHEN vacancies occur in the ranks of the General, Stake or Ward authorities, the Church realizes what a wealth of material is available. While pepole speculate and make guesses as to who will be chosen, when the choice is announced, there is a wave of enthusiastic approval manifest, and wholeheartedly the people vote to sustain those chosen.

Joshua Reuben Clark, Jr., is now President Grant's First Counselor and David O. McKay his Second Counselor. This gives the President of the Church two Counselors in the full vigor of their manhood who have shown by their past achievements their ability to serve well and their willingness to do all in their power for their Church.

ALONZO A. HINCKLEY was sustained as a member of the Council of the Twelve. Brother Hinckley is now President of the California Mission and was the former President of the Deseret Stake. Kindly and spiritual, with a vast experience, he will bring to the Church strength and will win the love of the people as he goes from Stake to Stake.

THE vacancy in the First Council of Seventy was filled by the appointment of Elder Rufus K. Hardy, now presiding over the New Zealand Mission. Few, if any, have understood the Maori people, their language, their traditions, their legends and their ways as has Elder Hardy. There will be great rejoicing by them that this man whom they have loved so devotedly has been chosen for this high position. Indefatigable and schooled by long missionary experience Elder Hardy will be a valued member of this Council.

Warning

WE learn that a young man is going about taking subscriptions to our Magazine, telling the people that by so doing they will enable him to go to school. The only authorized *Relief Society Magazine* agents are the women appointed by the Stakes and Wards. We regret that people who have paid subscriptions to this imposter have lost their money, as he has not sent in their subscriptions to this office.

Lesson Department

(First Week in January)

Theology and Testimony

LESSON IV

JESUS, CREATOR AND OVERSEER OF THE EARTH

1. *Introductory Note*: An effort will be made in the early paragraphs of this lesson to picture Jesus as the actual creator of heaven and earth, the master of everything in the universe. And while it is true that the work of creation was done with the support and approval of the Father (see Moses 2:32, 33; 7:30), yet it was the Son who actually consummated the task. Little wonder, therefore, that he is called the Lord of the whole earth. The earth is his; for he is its organizer and founder—it is the product of his power and glory.

2. It is wholly to be expected, therefore, that Jesus should be intimately interested in the welfare of those who live upon the earth, even to the extent of offering himself as a ransom for their sins. Already he has come to earth on several occasions, and he has promised to come again. Later in this lesson brief attention will be given to his earthly advent in the meridian of time. Later his visits in the present dispensation will be considered.

3. Time is not available in this lesson for a discussion of the Master's visit to the Nephites. His coming at the beginning of the Millennium is the topic for the next lesson.

4. *Jesus the Creator.* That Jesus is the Creator of the heaven and earth is plainly manifest in the statement of John the apostle, as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and *without him was not anything made that was made.* In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not." (John 1:1-5). Then, as if to remove all doubt concerning the identity of the person designated as the "Word," the same writer continues: "The Word was made flesh and dwelt among us. * * * John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." (John 1:14, 15).

5. In writing to the saints at Colosse, the apostle Paul bore testimony of Christ as follows: *"For by him were all things created,* that are in heaven, and that are in earth, visible and invisible," (Col. 1:15). Again, to the Hebrews the same apostle wrote: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these days spoken unto us by his Son, whom he hath appointed heir of all things, *by whom also he made the worlds."* (Hebrews 1:1, 2). Modern revelation records the following: "The worlds were made by him; men were made by him; *all things were made by him,* and through him, and of him." (D. and C. 93:10). In this connection the

Master says of himself: "Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth." (D. and C. 14:9).

6. Concerning the manner in which the work of creation was accomplished, the Psalmist says: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. * * * *For he spake, and it was done; he commanded, and it stood fast.*" (Psal. 33:6-9). Jacob, the Nephite prophet, argues thus: The "earth was created by the power of his word. Wherefore, *if God being able to speak and the world was, and to speak and man was created,* O then, why not able to command the earth, as the workmanship of his hands upon the face of it, according to his will and pleasure." (Jacob 4:9). In further explanation of this matter the Master himself says: *"For by the power of my Spirit created I them; yea,* all things both spiritual and temporal." (D. and C. 29:31).

7. It should not be understood from the foregoing that the heavens and the earth were created out of nothing or that the processes commonly designated as natural law played no part therein. On the contrary, the fundamental materials of nature are eternal (D. and C. 93:33), and therefore cannot be created or destroyed. The highly elucidating statement that follows is accredited to Joseph the prophet: "The elements are eternal. That which has a beginning will surely have an end; take a ring, it is without beginning or end—cut it for a beginning place and at the same time you have an ending place." Again, "This earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we now live." (Compendium, p. 287). The last of the foregoing statement is of especial interest, since it negates the widespread sectarian notion that the earth was created out of nothing.

8. Moreover, as indicated above, it should not be understood that Deity disregarded the laws of nature in his work of creation. On the contrary Deity has plainly announced himself as the giver of the laws by which nature is operated. Speaking "Of him who sitteth upon the throne and governeth and executeth all things," the Lord says: "He hath given a law unto all things, by which they move in their times and their seasons; and their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. * * * The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, *in the midst of the power* of God." Then apparently in a supreme effort to impress man with the fact that he is not only the ruler of the universe but that its operations are a manifestation of his power, the Lord says: "Unto what shall I liken these kingdoms, that ye may understand, Behold, all these are kingdoms, *and any man who hath seen any or the least of these hath seen God moving in his majesty and power.*" (D. and C. 88:42-47).

9. Natural law, therefore, is not to be regarded as distinct and separate from the laws of God. Indeed, the laws of nature are God-given, and therefore, are all his laws. Moreover, their manifestations are his manifestations; their works are his works; and their accomplishments are his accomplishments. Thus understood, the laws of nature become sacred to us, for their opera-

tions are literally the operations of God. Little wonder, then that Mormonism is said to include all truth, irrespective of its source—whether it comes from the voice of the prophet or the record of the rocks, from the written word of God or the planet hurling through space, from the raging torrent or the sub-microscopic organism. All are a manifestation of God's power.

10. With these points in mind, it is not difficult for the Latter-day Saint to believe that when God created the earth he did so by calling into operation natural law, which of course, is his law, and over which he exercises control. (Read again D. and C. 88:34-50). Jesus is thus the master of all, the organizer of heaven and earth. Nothing is beyond his power or outside the realm of his control. Not only the winds and waves obey his will, but everything in the universe, temporal and spiritual, visible and invisible. Truly with power such as this, he merely commanded and the work was done.

11. *Jesus of Nazareth.* Upon first consideration, it scarcely seems possible that the Master and Creator of the earth should appear in the form of a child, subject to the pains of mortality and the abuses of sinful men. Rather it might be expected that he would come in power and glory, prepared to claim his own and defend himself against those who would do him harm. In explanation, however, the Master said that it was necessary for him to descend below all things that he might rise above all things. His was a mission of peace and love and persuasion, not in any sense one of arrogance and force. Long before the earth was created, he had championed the right of the individual to think and act for himself, and now he had come to propitiate for sin and to preach the doctrine of "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14). He taught his disciples saying: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44). And almost at the very instant that his persecutors were piercing his body at Calvary, Jesus cried aloud, saying: "Father, forgive them; for they know not what they do." (Luke 23:34). He was truly the Son of God, the creator of heaven and earth.

12. *Modern Visitation.* Only once in the history of the world, so far as known, have the Father and the Son both visited the earth in response to the prayer of an appealing youth. This was at the time of their memorable appearance to the boy Prophet Joseph Smith in the grove at Palmyra, New York. The occasion was a most important one. The heavens had been sealed for nearly two thousand years, and in the meantime men had strayed far from the paths of righteousness and truth. The gospel had to be restored, and men had to be chosen with vested authority to carry forward the work of God. The occasion was thus most important, and at the proper time the heavens were opened and the Father and the Son descended to answer the call of an enquiring youth. Standing in mid-air, one said, pointing to the other: *"This is My Beloved Son. Hear Him!"* The Father thus honored the Son; the prayer was answered; further instruction was given; and the vision was closed. A new dispensation had been opened, and a new era had dawned.

13. Several years after the Church was organized, and when the saints

were gathering at Kirtland and Missouri, the Master came to earth again. The Prophet, assisted by Sidney Rigdon, was engaged in revising certain parts of the Bible at the home of John Johnson at Hiram, Ohio. "While we meditated upon these things," the Prophet writes, "the Lord touched the eyes of our understanding and they were opened, and the glory of the Lord shone round about. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb who worship him forever and ever. *And now, after many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only Begotten of the Father.*" (D. and C. 76:19-23)

14. Again in 1836, the Lord came to earth. The occasion was a sacrament service held in the temple at Kirtland. After the Prophet had assisted in distributing the Lord's supper, he and Oliver Cowdery retired to the pulpit, the veils being drawn, and bowed themselves in silent prayer. After rising, the following vision was opened to them: "The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was paved work of pure gold, in color like amber. *His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.*" (D. and C. 110:1-4)

Suggestions for Discussion and Review

1. Why in your judgment was it proper that Jesus be the creator of the earth?

2. Explain how the earth might be created by natural law and still be the work of God?

3. Why was it better for Jesus to come to earth meekly and lowly, rather than with power and great glory?

4. Why was the occasion of the visitation to Joseph Smith a most important one?

5. Give a description of the physical appearance of the Master.

Teachers' Topic

(December, 1934)

CHRISTMAS

CHRISTMAS is perhaps the one holiday that is most universally celebrated throughout the world.

The word Christmas signifies Christ's Mass, meaning the festival of the nativity of Christ. Much discussion has been had about the time of Christ's Birthday and of His

Divinity, but in looking at the celebrations of Christmas at different periods and in different places, it may be observed that whatever views men may have respecting Christ, they all agree that His advent is to be hailed with joy and the nearer the forms of festivity have been to His teaching the more real joy has been theirs who have taken part in those festivities. Despite the many changes, many customs and traditions, both Pagan and Christian are still used in the modern Christmas celebrations. The singing of carols, the decorating of the tree, the hanging of the evergreens, the lighting of the Yule log and the giving of gifts are some of these customs.

The Christmas fire, the open fire place, was pronounced the burning heart of the season, the living symbol of all beautiful thoughts and emotions appropriate to the time. It was the center of social activity of our ancestors and while Christmas is as much as ever a time for family gatherings around the old fireside, the big open fireplace has largely given way to the gas log and electric heaters. The kinds of woods used for the Yule log varied in different countries. Oak, pine, ash, olive and birch were most popular. The wood fire was for a long time the only form of illumination in the home. Candles came later. The practice of placing burning candles in the windows on Christmas Eve was an old custom handed down with the thought that the Christ Child out alone in the cold, dark world should be lighted on His way. They are also emblematic of Christ as the light of the world.

We now can hardly think of Christmas without the beautiful evergreens, a contribution of Paganism. The ancients had great reverence for natural phenomena. The rustling of leaves in the trees was to them the whispering of the spirits that lived within them and so they believed that when evergreens were used they not only brought beauty but blessings into the home. The woodland spirits shivering in the cold were induced to come in and share in the festive joys.

The ones used mostly are the holly, ivy, mistletoe and rosemary. Many interesting and curious ideas were linked together with their use. The holly with berries was a symbol of the drops of blood which the crown of thorns drew from the Savior's brow. The Christmas tree may be the survival of the primitive tree worship. One legend is told of how on the night Christ was born all the trees in the forest bloomed and bore fruit. Reverting to the legend of blossoming, in some parts of Europe boughs of trees were cut and placed in water in a warm place so they would bloom for the sacred season and neighbors vied with each other to see who could have the prettiest blooms. It is thought by some to be a natural sacrament linking us with the mysteries of groves and woodlands.

The beautiful thought of the season that "God so loved the world that He gave His only Begotten Son," has been symbolized by the giving of gifts. In different countries, different customs prevail. Santa Claus, Kriss Kringle and St. Nicholas play their part in their distribution. But whether the gift be great or small, the spirit and significance of it should be the essential factor.

Literature

(Third Week in January)

LIFE AND LITERATURE

POETRY

"One thought ever at the fore—
That in the Divine ship, the World, breasting Time and Space
All the peoples of the globe together sail, sail the same
voyage, are bound to the same destination." —*Whitman.*

AS a singer Man has made his most truthful and most lasting expression. Pulsating with the joy of living he has sung of the things of Nature: the beauty of the blossoms, the charm of the sea, the music of the wind. Awed with the mysteries of Life he has chanted songs of praise to the Creator of the universe. Always in his singing he has remembered his intense emotions and feelings as he has meditated upon the greatest problem of Life, the destiny of Man.

The products of Man's hands pass away, kings, thrones, wealth, and dominions; Man's songs alone remain undestroyed by the countless years. In poetry, "the most perfect speech of Man," is recorded Man's deathless thoughts during his high adventure, to bring into perfect harmony, the demands of the body, of the mind, and of the spirit; and thus prepare himself for his greatest destiny.

The Poet's Way

"Poetry is a criticism of life. The true end of poetry is, like religion, to strengthen and uphold the heart with high aspirations and consolations." Of what does the poet sing? As the "inner vision" flashes upon his soul tuned to the infinite, he finds his inspiration. The source of a poet's inspiration has been explained in many ways: To Wordsworth it was "the spirit of the universe," to Emerson it was "the oversoul," to Milton it was "God." As the poet gazes upon life seeking the heroic, the beautiful, or the moral, he finds a message waiting expression. It may be a tragic story-relic of bygone days, a field of daffodils, a field-mouse disturbed in its nest by a plowman, a man with a hoe "bowed with the weight of centuries," a miner down in the dark crying "for a handful of stars," a pallid child in a flower factory "winding stems of roses," white curtains at a window in a squalid tenement, "white prayers of a little mother."

How does the poet sing? Some poets sing as the nightingale sings. So it was with Robert Burns. A peasant born in a cottage, proud of his plowing, all of a sudden without warning, he breaks into exquisite song. Burns sang of his love in "Highland Mary," and of his humanity in "To a Field Mouse." Some poets schooled in the classic patterns of poetry, sing great themes in the grand style. Since the days of Homer there have been no more worthy singers in the Attic pattern than John Milton in "Paradise Lost," and Matthew Arnold in "Sohrab and Rustum." Some poets sing to the music of their own heart throbs making new patterns to carry their messages to mankind as did Whitman, Markham, and Masefield. Thus have the great themes of life been poetically treated: the permanent passions of mankind—love, religion, patriotism, humanitarianism,

hate, revenge, ambition, the conflict between free will and fate, the rise and fall of empires.

Life-experience is the material out of which all great poetry is made. As such expression it becomes "a criticism of life," as a record, an interpretation, or a prophecy as it presents in turn life as it appears, as it explains or interprets life, or as it reveals the inner spiritual meaning of life. The poet is a creator not merely because he is receptive to inspiration: the poet is also a craftsman. He must be equipped by training to give form to his idea, mood, or inspiration. Equally significant is the truth that craftsmanship alone never created a great poem. The advice of Edwin Markham, dean of American Poetry, to poets of this age is valuable to the reader as well as to the creator. "Read constantly the great masters, dwell with loving hearts upon their great lines, their great passages, their great poems. The kingdom of song can be taken only by industry, by patient resolve led on by the wings of inspiration."

The poets of today have received from the masters of the past great gifts. Through the ages poetic patterns have evolved narrative, lyric, reflective, dramatic and epic patterns. Whether poetry is "reason in her most exalted mood" or the "transfiguration of the real into the ideal" it must do more than merely conform to the traditional poetic tasks of the past, it must "open new windows to the soul of men."

"To judge the poets is only the faculty of poets," but to appreciate the works of a poet is the privilege of the reader who will adjust his perception of life to the way of the poet.

Wordsworth, Man and Poet

William Wordsworth, the great English poet, was an adventurer seeking an inner vision of joy in the realms of Nature and the human heart. The poet was born in 1770 at Cockermouth, Cumberland. A dreamy moody youth with a violent temper gave his mother misgivings as to his happy adjustment to life. He was, however, early deprived of her benign influence, and at the age of thirteen he was left an orphan. The river by his home was his first playmate, Skiddaw's peak his early inspiration, and the glow-worm's fairy light his curiosity. In his boyhood he was vividly aware of an inner wonder at Nature's workmanship. Schooldays, first at Hawkshead and then at Cambridge, provided a new world, the world of books. A young man with no settled interests in life in a burst of enthusiasm, Wordsworth threw in his lot with the French Revolutionists. To the conflict Wordsworth took his romantic admiration of the past of France, a storied past of chivalry and institutions. There he found the conflict to be caused by the injustice that bowed down the peasants into serfdom and caused an awful waste of human talents and energy. The horrors of the Reign of Terror shook his faith in humanity. His own waywardness of life while in France shook his faith in himself. Finally, disillusionment and remorse directed his return to England. It was to his sister Dorothy that Wordsworth owed his rehabilitation to wholesome living. Unobtrusively she led him to a new understanding of self and a new outlook upon the world. The poet pays tribute to his sister in the lines:

"She gave me eyes, she gave me ears,
And humble cares, and delicate fears,
A heart, the fountain of sweet tears,
And love, and thought, and joy."

Wordsworth, the man, believed once more; his vision renewed and enriched, he set about his task as a poet.

A small legacy enabled Wordsworth to give his attention to his art. Living simply with Dorothy as his helpmate, study and reflection occupied his days. The meeting with Coleridge was an epoch in the poet's life. Coleridge was a magnetic personality and a brilliant conversationalist. The three went to live at Alfoxden, a rural spot. Long walks, long talks, and writing filled the days, days marked by healing thoughts, passion controlled, and God regained. Wordsworth was drawn to the charm and marvel of things while Coleridge was attracted by the mystery and surprise of them. Their common enterprise was the "Lyrical Ballads," a collection of simple poems. This work called forth the contempt of the literary critics of the age, to no avail, however. Golden years of writing and travel followed in which Wordsworth did his best work. The poet married Mary Hutchinson, a lifelong friend, and settled with her and his sister in the Lake District of the North of England. Fifty years spent here in placid thought produced little more expression, it was the aftermath. Congenial literary friends, Coleridge, Southey, Dr. Arnold of Rugby, were always welcome visitors at Grasmere. The tribute of his country was given deservedly to the poet when in 1843 he was made poet-laureate of England upon the death of Southey.

In an autobiographical poem, a poem unique in the annals of poetry, "The Prelude," Wordsworth has recorded the growth of his own mind and expression. Turning his thoughts inward he analyzed the periods of his poetic growth: first, the period of childhood and youth when Nature was his teacher, the stories of Enoch and Elijah were spiritual realities to him, and solitude brought him close to infinity; second, the period of storm and stress, university life, travel, the French Revolution, revealing to him the world of man's making; third, finding himself and the recovery of joy; the placid aftermath at Grasmere came after the poem was recorded.

Wordsworth was the ardent champion of the romantic movement in English literature which found expression early in the last century. Classicism and materialism had marked the poetry and the prose of the eighteenth century. Wordsworth believed that the common life of man affords suitable themes for poetry, and that a poet's expression should be in the words of everyday speech. Obviously, these theories were sorely needed to bring poetry to its greatest fulfillment as "a criticism of life."

Wordsworth is preeminently a poet of reflection and an interpreter of Nature. To him Nature was not only beautiful to the eye, but was animated by a living spirit in which he found his inspiration. To live in communion with Nature as Wordsworth did was to be in sympathy with elemental life. He knew that the workings of the imagination in reflection upon the facts of life would bring man near to the universal truths of life. Finally, he believed in the greatness of poetry, as the highest of all knowledge. "Poetry," he says, "is the first and last of all knowledge—it is as immortal as the mind of man." Wordsworth's gift to mankind was to reveal anew poetry's "healing power" as the recoverer of joy.

Suggestions for Reading

I. Poems illustrating Wordsworth's close kinship to Nature.

"Lines Written in Early Spring" —Birds, flowers, trees, air—all spoke to Wordsworth of the joy of Nature. It was a gentle but powerful

spiritual influence which on the one hand helped to bind him in deeper affection to his fellow men and on the other unite him with God. The poet expresses his regret for the sorrow that Man has brought upon himself by ignoring "Nature's holy plan."

"My Heart Leaps Up When I Behold"—This short lyric expresses the wish that the poet may never lose his reverent exultation in Nature's beauty.

"To the Daisy"—The poet took the modest little English daisy and glorified it by his imagination and artistry. As he shares its meekness his heart is sustained and gladdened.

"Tintern Abbey"—The abbey, a famous ecclesiastical ruin in Monmouthshire, Great Britain, was built in 1131 by the Cistercian monks. The nave and cloisters of the abbey are picturesque and beautiful in ruin as when Wordsworth visited the abbey in his youth. The poem reveals the stages of the poet's spiritual growth: the physical enjoyment of Nature as a boy; the early passion for beauty and its tranquil influence upon his spirit; the later deep spiritual communion with Nature. The poem 11, (lines) 1-22 explain the poet's return to the scene after a long absence: 11, 22-57 reveal the fact that the scenes have had a definite influence for good on the poet in his absence: 11, 57-65 expresses the hope that the second visit will yield him inspiration for future guidance.

"The World is Too Much with Us"—This sonnet gave to Wordsworth the honor of being called "the high priest of Nature." Because worldly and selfish interests are occupying so much of men's lives, the poet laments that the people of his generation see no beauty in Nature. He feels that the pagan of outworn creeds who worships superstitiously is nearer to God than civilized man whose desire for worldly pleasure and possessions make him forget all else. The significance of this poem today is worth noting.

II. Poems Illustrating Wordsworth's theories of poetry—that poetry should treat of everyday affairs in everyday language.

"We are Seven"—This poem owes its place in literature to its simplicity and its theme—the little child does not accept death as a tragedy because it accepts the continuity of existence not from understanding but from an "inner light."

"Lucy Gray"—Wordsworth took a simple rural tragedy and with mystery and romance in ballad form created a poignant story.

The "Lucy" Poems—These poems about a girl were written in 1799 during the poet's stay in Germany. The Lucy poems are famous for their exquisite simplicity. "She Dwelt among Untrodden Ways" in simplicity suggests an exquisite young girlhood. "A Slumber Did My Spirit Seal" expresses tragic grief in a few phrases. In "The Education of Nature" Lucy is to know the language of "mute insensate things," of things in earth and heaven, in glade and bower. The poet expresses his implicit faith in the educating power of Nature.

III. Wordsworth's Philosophical Poems.

"Ode on the Intimations of Immortality from Recollections of Early Childhood."—This poem is universally accepted for its nobility of thought and beauty of language. Emerson called the poem "the high-water mark of nineteenth century poetry." The theme of the poem is the immortality of the soul—immortality not merely in the sense of life after death, but also in the sense of life before birth. Stanzas 1-4 raise

the questions of the poem, the celestial light apparelling all things for the poet in his childhood; and his regret that the visionary gleam had vanished. Stanzas 4-11 answer the poet's question. Man's origin is in a heavenly existence before birth. The poet expresses the belief that the soul of the new-born babe comes forth from the abode of God to enter upon its earth-life:

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

The clouds clothe the early experiences of childhood with vivid splendor, then the glory begins to fade. As the affairs of life multiply the delight in Nature is dimmed and the early enthusiasm is lost. Finally, old age finds the individual bound in with the toils of custom. Yet, throughout the earth-life there still lives a persistence of the trailing glory from the past waiting to nourish man's insight and yield him a maturer joy. The poet is determined to keep his spirit attuned to Nature so as to catch again the inner vision:

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

"Ode to Duty"—The message of the ode is the bond between law and freedom. Man's upward march through the ages has been due to obedience to the organized laws of society and to the laws of his own being. In Nature law rules supreme. Wordsworth lived in an age when men were beginning to discard religion. He had tried many paths, he had known the bondage of unchartered freedom, he had suffered from the weight of chance desires. He had learned that the way of Freedom was through obedience to Duty. The poet at the opening of the poem gives praise to Duty, the Voice of God, recognizing the beneficence of the Creator in giving mankind laws for his guidance. Then he bears his testimony of his own erring, acknowledging his neglect of duty's mandate preferring "in smoother walks to stray." After calm deliberation upon the meaning and nature of human freedom the poet records his own resolves and hopes. The poet sings again in praise of the stern Lawgiver. In Nature law rules supreme, the flowers accept their laws with joy, the stars are preserved from creating chaos in the heavens by obedience. The severity of Duty is awe inspiring. The spirit of restraint is the spirit of self-sacrifice. Yet the poet beseeches such guidance for himself. To live in the light of truth, the bondsman to Duty is the plan for his own self-fulfilment.

IV. Miscellaneous Poems.

"I Wandered Lonely as a Cloud."

"She Was a Phantom of Delight"—The poem is addressed to the poet's wife. It is a spontaneous tribute to Mary Hutchinson, a childhood companion. Each of the stanzas represent a stage of the poet's acquaintance with his wife: first, a lovely creature in the May-time of girlhood; then, a bride, a human creature sharing tears and smiles; twenty years later, " a perfect woman nobly planned, to warn, to comfort and command."

"The Solitary Reaper" — The poem was suggested by a scene Wordsworth saw on a walking tour in Scotland, a peasant girl reaping grain on a lonely mountain-side singing in her native Gaelic language. The poet did not understand the song, but the host of suggestions it brought to him were recorded later in tranquility. The poem is beauti-

ful for its imagery and romantic spirit.

"Milton"—It is in the sonnets that Wordsworth attains his most perfect expression. Many of the phrases found in them are teeming with power. A series of sonnets addressed to Liberty are almost prophetic, expressing the thought: "By the soul only, the Nations shall be free." The best of all the sonnets is considered to be the one entitled "London, 1802." In it the poet laments that his countrymen have forfeited their English dower of inward happiness. Milton is needed to help by his voice to stir men to virtue and freedom.

It seems fitting to close the selections from Wordsworth with their message to mankind:

"In quietness and confidence shall be your strength
In rest and in returning ye shall be saved."

—*Isaiah.*

Suggestions for Study

A. Materials:
   1. The Story of the World's Literature, Macy, chapter 34.
   2. Selected Poems, Wordsworth.
   3. "Wordsworth" (1930), Herford.
   4. "Wordsworth" (1930), Read.

B. Program:
   1. Discussion—
      a. Poetry, a Criticism of Life.
      b. William Wordsworth.
      c. Wordsworth, the Poet.
   2. Selections from Poems.
      a. As Outlined.
   3. Readings:
      a. Poems of Wordsworth.

C. Objective:
   To stimulate a better understanding of poetry, also to provide an added source of inspiration and comfort through the study of the poems of Wordsworth.

Social Service

(For Fourth Week in January)

PART I—OCTAVIA HILL AND THE HOUSING PROBLEM

WHEN Octavia Hill died, in 1912, at the age of seventy-four, the family was offered a crypt for her body in Westminster Abbey, with the greatest of England's dead. It was a recognition of a human service, beautifully expressed by Her Royal Highness, Princess Louise, on a lovely wreath sent to the funeral: "In deepest admiration and esteem," it read, "for one who devoted her whole life and energy to the advancement and welfare of her fellow-countrymen." But the offer was rejected, for Miss Hill had expressed her wish to be buried in another place by the side of her beloved sister, Miranda.

Octavia Hill was an exceptional woman; she was born of exceptional parents; and she herself did an exceptional work for her nation and for the world by applying courage and wisdom to the problems that arise from the housing of the poor.

1. Parentage and Girlhood

Octavia Hill was born at Wisbeach, England, December 3, 1838. Her father was James Hill. and her mother Caroline Southwood Smith.

Mr. Hill was himself a social reformer of some prominence. At first a corn merchant and then a banker, he had ample means, till the financial panic of 1840, to enable him

to devote considerable time to the problem of municipal corruption in Wisbeach. With the aid of the third Mrs. Hill, Octavia's mother, he succeeded in changing conditions there for the better. Like his famous daughter he was deeply concerned over the lot of the poor and unfortunate in his neighborhood and in the country generally. On one occasion he rode fifty miles to secure a pardon for a man, a total stranger to him, who was to be executed for sheep stealing.

Mrs. Hill was the daughter of Dr. Southwood Smith, who had acquired wide recognition as a sanitary reformer. Mr. Hill's attention had been attracted to her by some articles on education that appeared in *The Monthly Repository*. These were so striking that he asked her to take charge of the education of his children by two former wives, who had died—an invitation which she accepted. In 1835 the two were married—much to the delight of the children. One of her daughters, Miranda, says this of the mother:

> Her children felt that she lived continually in the presence of God, that in her there was an atmosphere of goodness, and that moral beauty was a delight to her in the same way that outward beauty is to so many people. She seldom gave a distinct order or made a rule. Her children also learned from early infancy, from her attitude of mind, that if a thing was right it must be done; there ceased to be a question about it; and how great a help that feeling is to timid natures or weak wills, only those know who have experienced it.

As a child and young woman Octavia was highly intelligent, as indeed were all the children of her mother—three in number, and all girls. "I was calling on R. H. Horne, the author of *Orion,* who was on a visit there," said the poet Browning to Octavia once, referring to the Hill home; "and, when you and your sister had left the room, he said, 'Those are wonderful children; you can talk to them about anything.' "

When, in 1851, Octavia went with the family to live in London after the financial failure of her father and his utter breakdown in health, she was overcome with a mental depression. This was due partly to the contrast between the ugliness of her new surroundings and the fresh, open-air life of the country where she came from, but partly to the sense of human poverty and wretchedness that suddenly broke upon her. She began to think that laughter or amusement was "wicked" in any one who looked upon this misery without seeking in every way to better the condition of the poor. She was then but thirteen. This mood was unusual in a girl of so naturally buoyant a temperament as was Octavia.

The contrast between the country from which Miss Hill had come and the crowded city of London, was very great. Lord Shaftsbury, the noted philanthropist, gives the following description of a part of London:

"There was a famous place called Bermondsey Island. It was a large swamp; a number of people lived there, as they do in Hull and in houses built upon piles. So bad was the water supply there that I have positively seen women dip their buckets into the water over which they were living and in which was deposited the filth of the place, that being the only water that they had for every purpose—washing, drinking, and so on."

Darkness, dampness, bad air, and delapidation of the poor parts of London, where Octavia's work took her, were quite enough to depress a nature so sensitive to the well-being of others.

Like Mrs. Fry she had her religious feelings during her girlhood. Once she said to the Reverend T. D. Maurice, "Wouldn't it be nice if we could get rid of all responsibility?" This was in the London period, after she had become depressed over the ugliness and misery around her. The minister laughed, but added, "Yes, it would be very *comfortable.*" She made no effort, however, to get rid of her responsibilities. For a little later than this, when she had gone to the toy-shop, she learned to scrub floors, in order "to teach the children to keep the work-room clean." When she was fifteen, she wrote to Gertrude: "If Ruskin sees a truth which is generally denied, he is right to proclaim it with his whole strength. He says *not* 'I see it because I am a higher creature than you,' *but* 'I see it because I have gone to God and His works for it. You may all see it, if you will look, using the powers He has given you; only look in sincerity and humility.'" Of a sermon by Mr. Maurice she writes (again to Gertrude in 1854): "It was such a sermon! One feels as if all peace and quiet and holiness were around one; everything appears to have a beauty and calm in it, to which we can turn back in times of storm and wild noisy rivalries, as to the memory of sunny days, and to shed a light on all dark and difficult things, on sorrow and loneliness."

2. The Ladies' Guild

It was in pursuance of Mrs. Hill's practical educational theory that the family moved to London. Octavia's artistic talent had brought more than one offer to develop it, but the mother had turned away from them all, because she felt that this talent, if not associated with work which was connected somehow with problems of human welfare of a different sort, might prove harmful to the girl. But when an opportunity occurred to unite these two features, Mrs. Hill at once availed herself of it. This was the Ladies' Guild. A Miss Wallace was promoting an exhibition of special preparations of painted glass, consolidated so as to make it suitable for tables and other purposes; and this was done partly to secure work for some Polish exiles, in whom she was interested. Later a Mr. Vansittart Neale provided the necessary capital to carry on a business on the co-operative basis, in connection with the employment of women. Of this institution Mrs. Hill became manager.

After the Guild had been going for some time, Neale was asked by a woman to take over a new sort of work. This woman had invented a special kind of toy for children, and the manufacture of this article was to be done by children who needed employment and training. Octavia was placed in charge of the work-room.

Here Octavia acquired both her interest in the very poor and her training in practical affairs.

Most of the children were from the poorer homes, where their upbringing had for various reasons been sadly neglected—Louise, who had lost both parents; Denis, whose face and neck were terribly disfigured by burns; Clara, over-grown, dirty, and half-starved; Elizabeth, stunted in body and mind, whom every one knew as "the wild beast;" and so on to the last. But some of the children were from the better class of homes. All, however, needed direction and discipline. Miss Hill was all love and devotion in giving these children direction and discipline—taking them for long walks into the country visiting their homes to see the conditions under which they lived, and thus winning

the confidence of their parents. To this sympathetic treatment the children responded in increased devotion to their teacher.

Octavia's well-known business faculty here came into use. "She had to pass the children's work, which was paid by the piece, to assign the various processes to each child, to choose the shapes and colors of the toy furniture, to price it, and to see that, when the suits were finished, they were neatly packed in boxes and sent over to the show room, where the ladies' glass work was also on exhibition. From time to time she had to take stock, and to see if the sales justified the expenditure." A good many of the girls were older than Octavia, and inclined to be insubordinate, but she very soon established order, and that without recourse to punishment. This work lasted till 1856.

Miss Hill's sentiments during these years are interesting. "I do not think," she says in one of her numerous letters, "the influence that the rich and the poor might have upon one another has been at all understood by either. I think we have all taken it too much for granted—a great deal more than we should have done—that the giving is all on one side, and the receiving on the other." That is from a seventeen-year-old girl! So also is this:

> I go today to see the Sunday School, which most of my children attend; they press me very much to teach it. Would to God that I could show them the deeper, mightier foundation than that they are standing on! I believe I am doing so in a way. I have assumed that justice, truth, and self-sacrifice are the principles that hold society together. I believe that this is the great Christian principle—that there is no might nor greatness in Christ's life, no saving power in his death, no triumph in his resurrection, unless it is the eternal witness that obedience and self-sacrifice give to victory over lawlessness and selfishness.
>
> I believe that, in so far as I am acting as if this were true, I am teaching them to be followers of Christ. What I wish I could teach them is to have a more personal religion. This I believe to be the great work that Sunday Schools have done; they have little scope for teaching the other truths. Daily life must teach that. We are teaching it to one another here. They are making it a much more living faith for me than it has ever been before.

It was about the same time, too, that she gave utterance to the following sentiments—which show us the motive with which she did all her welfare work:

> I would rather that they (her children) had a strong sympathy with men than with birds; therefore I would prefer them to read about men, particularly if they will learn to study the characters more than the events. * * * It is on loving, infinitely more than on being loved, that happiness depends. I feel how little the reception of one's services or love has to do with their power of giving joy.

In April, 1856, when she was approaching her eighteenth birthday, she assumed new duties; she became secretary at a women's college. The children's toy shop continued for a little while in another place, but died a natural death not long afterward. Her new position was a highly responsible one, for, in addition to advising the women as to what work would be most useful, she was under the necessity of conducting classes herself whenever any of the teachers were absent.

But even here her thoughts revert to social welfare endeavors. In a letter, for example, to Miss Harris, in 1856, she makes an illuminating comment on *Tom Brown*, by Thomas Hughes, then a recent book. She calls it a cure for the *sadness* of the age. And she goes on to justify the phrase:

> There is a sorrow which I honor; and I believe Mr. Hughes would too; but I speak of that sorrow which eats into the warmest heart, and fights ever against

their energy, urging them to hopelessness and despair, the selfish sadness that asks itself continually, "What have I of joy?" I speak of the sadness pervading all classes, which rushes with sickening force on the young lady who has danced most gaily at the ball, when she begins to unfasten her sash in her own room; which weighs heavily on the comfortable old lady as she sits in her drawing room, to receive guests; which makes the worker gaze in gloomy despondency on the long, long wearying days of toil, and makes the poor man say, "Nothing but care and trouble, and hard work, and the workhouse at last,"—each and all saying, "What is the end and purpose of all this?" —I feel the book is a healthy blow at all this way of looking at things.

3. Miss Hill Finds Her Niche

A simple incident in Octavia Hill's career reveals both her character and the way in which she found her life's work. The lighted torch and the combustible material came together, with the usual result. If Miss Hill had been different from what she was or if a certain incident had not taken place, her life would have run into other channels.

It happened at Nottingham Place, to which she had moved in 1860, when she was twenty-two. She arranged to have a weekly gathering, in her kitchen, of some poor women whom she knew, to teach them to cut out and to make clothes. One evening one of the women fainted. A question or two elicited the fact that the woman had been up all the previous night washing, at the same time rocking the baby with her foot. A visit, next day, to the woman's home revealed that she lived in a damp, dirty one-room hole. Miss Hill immediately set to work vainly endeavoring to find decent quarters for the woman. On this failure there rushed to her mind what she had heard about her grandfather Smith's experiences, together with her own. But she was never one to be defeated. Something must be done, and done now.

It happened that, not long before this, John Ruskin, the noted art critic and writer, had come into a fortune, which he did not know what to do with. More than once he had talked the matter over with Miss Hill, particularly one time when she had taken some of her drawings to him for criticism. All this now flashed through her resourceful brain. She would go to Ruskin and tell him what to do with his money! And she did.

The great man responded as she had expected he would do. But he was not of a mind to manage such a project himself. However, if she would manage it and give him five percent interest, he would furnish the necessary funds. He added that he did not care for the money, but he believed that, if the project were put on a business footing, other men of means would be led to follow the example, and thus the poor would be helped. She accepted the proposition.

When, however, she went in search of suitable houses, she discovered that the landlords, on learning what use their property was to be put to, refused, one and all, to rent any houses to her. In despair she said to one of them, "Where *are* the poor to live?" To which he gave this landlordly reply: "I don't know, but they must keep off the St. John's Wood Estate!" There was, therefore, nothing to do but to buy outright whatever houses were needed. And this she did, with the help of Ruskin.

In 1864 she purchased three houses. "Our great event," she writes, "has been the actual purchase for fifty-six years of three houses in a court close to us, which Ruskin really achieved for us." She paid £750 for the lease on these houses, the poorest courts in London. She built a large room on the back of

her own home, so as to be able to see the tenants of the courts. Later a bit of ground, with five cottages on it, was bought in the same way. After repairing the houses and making them sanitary, she let them, two rooms to a family. These houses she managed so well that, in eighteen months, she paid five percent interest, the insurance, ground rent, taxes, and paid £48 on the capital invested. She collected the rents herself, giving personal attention to the tenants, helping them to better ways of living. This personal interest in the poor was the secret of her great success with the tenants. As the work grew, she trained women, who were given charge of certain houses, under her supervision.

Constantly, during the next few years, she extended her plans, till, at the end of twenty years, she was asked to take charge of all the dwellings of the Ecclesiastical Commissions in the slum areas of South London, with trained nurses under her. Of these dwellings there were five thousand. This was a great undertaking for a woman in those days, or, for that matter, in any day. At twenty-six years of age she purchased the first three houses, and at forty-six she was in charge of five thousand. It was during this period also that she became so well known for her work among the poor. Her fame spread. The city of Edinburgh borrowed her methods, as did also cities on the continent and even in America. There has been in Philadelphia since 1896 an Octavia Hill Association, the purpose of which, as its name indicates, is "to improve the living conditions of the poor residence district." Like the work of Miss Hill, this effort is on the paying basis. For, beginning with twenty thousand dollars, its fund gradually increased to two hundred thousand dollars. Earnings were limited to four percent. The organization has reclaimed several unsavory neighborhoods.

The problem of housing as a factor in human welfare was recognized publicly in England about 1841. This coincides with the movement for sanitation and public health.

Our next lesson will continue the life and work of Octavia Hill.

Problems for Discussion

Discuss the heredity and environment of Octavia Hill in relation to their probable effect on her life's work—(a) her maternal grandfather, (b) her father, and (c) her mother.

Discuss the social value of proper housing in its relation to (a) health, (b) morals, and (c) morale.

What is the relation between housing, public health, and sanitation? Why should housing be a public concern?

Mission Lessons

LESSON IV—HEALTH AND HOME NURSING

Accidents and First Aid—"Safety First"

ACCIDENTS are our peace time tragedies. They occur on our highways, in our workshops and in our homes, in ever increasing numbers. Each country now has its *National Safety Council,* an organization to study the cause of accidents, and to aid in their prevention.

They tell us that the accidents that occur by the carelessness of workmen, in shops and factories, have decreased in number, but that the accidents occurring at home have greatly increased.

In America, where the automobile is responsible for an ever increasing number of killed and injured, accidents have become a national nightmare, yet this organization tells us that the auto kills only five per cent more people than the home accidents, and we hear very little about these. The perils of staying at home "are nearly seven times as great as riding on trains, boats, buses and other public conveyances."

Domestic injuries last year visited one home out of every seven, and in thirty thousand of these homes, the accidents proved fatal, and the injured died. Accidents don't just happen; the great majority of them are preventable. In industry and railroads, safety first campaigns were started years ago. Accidents were studied. Hazards found, and reported and corrected and everything done to protect men at work. Workmen themselves were penalized for carelessness.

Let us start a Safety First Campaign to do away with accidents at home—to remove the hazards largely responsible for domestic injuries. Let us start, and correct the long list of things at home, that cause people "to trip, slip or tumble," for we are told these are the first offenders. The *National Council* of safety found that over half of the home accidents were due to falls and it is interesting to know that most of these might have been prevented. Heading the list of causes of falls are rugs on slippery floors, or rugs with holes to catch a heel or toe and trip an individual.

Stairs, poorly constructed and in want of repair contribute their quota of home accidents. Poorly lighted cellar and porch steps are listed as causes, as also are misplaced objects, "such as children's playthings, tools, and household utensils," which are left about for people to trip over. Many people are injured by slipping in the bathtub or upon the bathroom floor.

In Winter-time, ice-covered walks and steps claim an ever increasing number of broken bones. Always there should be salt or sand near at hand to cover this ice and prevent slipping. The habit of climbing on chairs or tables in order to reach something is bad. "There is no substitute for a good step ladder."

It is a strange fact that children and adults, still persist in holding tacks, pins and other articles in their mouths while working.

In a large hospital recently, a noted surgeon was removing a pin from a child's lung. It was a most difficult task. The child had been hurried across two states for this relief. As the doctor worked to save the child's life, he remarked to those present, "Gentlemen, I am sure at this particular time, a very prominent member of my household has her mouth full of pins."

The spring-cleaning—the gasoline—the coal oil to stimulate fire—the acid on the top shelf, the poor electric fixtures—the gas leak—all contribute their share to human misery, and make home a dangerous place in which to live.

The following list of preventive measures has been reprinted from the March, 1934, issue of the *Ladies' Home Journal*—copyright Curtis Publishing Company:

A Household Code of Safety

"Always strike matches away from you, not toward you.

Always wield a knife away from you.
Keep all scissors in sheaths when not in use.
Keep kitchen knives in a rack, not in a jumble in the table drawer.
Always put broken glass in a box or strong paper bag—don't throw it in a trash basket loose.
Is there a gun in the house? Remember that it is *Always Loaded* until proved innocent!
Put small bells on all poison bottles —or shove three or four pins into the cork (heads up) to warn the groper in the dark.
Mop up spilled grease NOW—not "in a minute."
Keep all pot handles turned away from the front and edges of the stove.
Keep gas cocks extremely tight if you have small children.
Never burn a gas or oil stove in a closed room. Always have at least one door open. The pan of water on top of the stove won't save you from carbon monoxide.
Keep pails, scrub buckets, tubs, and so on, covered.
Put used matches in a tin can.
Don't put pins in your mouth.
Don't handle electrical fixtures with wet hands.
Don't leave a chair in the normal path of travel through a room. Somebody may kill himself on it in the dark.
Open ALL doors of the oven (to ventilate it) before lighting it.
Don't look for a gas leak with a match. Soapsuds on the suspected pipe are better. The gas man is better yet.
Don't use gasoline in the home for cleaning. It cannot be used safely for this purpose.
Throw out electric cords when they become frayed or otherwise defective—don't try to patch them up."

"Accidents don't happen, they are committed. That is why they can be stopped. The price is the expenditure of a little energy, but the rewards are enormous."

Shock

After a severe accident, a person may be left in a peculiar mental and physical condition, which is called shock. This condition may immediately follow the injury, or may develop some time later. It is described as one of extreme mental depression, produced, not alone by an injury, but also by a profound emotion. It is a state of extreme exhaustion or collapse. Shock is dangerous—and everyone helping an injured person should recognize it. The face is pale, with a dull expression. The skin is cold and covered with a clammy perspiration. The pulse is weak and rapid. It may be impossible to feel it at the wrist. The person is usually conscious, eyes partially closed, and the breathing is rapid and shallow. He responds to questions, but his answers are not coherent, and he makes no effort to move. Shock is a merciful provision of nature to prevent suffering to the injured person.

An individual who makes a loud continuous outcry after an accident, probably is not in a dangerous condition. The more seriously injured lie quietly and so may escape notice, on account of their apparent indifference.

The treatment of shock is very important—a life may be saved by its application before professional help arrives. The body is cold—hence it should be warmly covered, and external heat applied, by the use of bottles, jugs or other containers of hot water. They should be placed around the injured. The patient should be kept lying down, with the head low. For the heart, which

always needs stimulating give a teaspoonful of Aromatic Spirits of Ammonia in one half glass of cold water. Raising the feet and legs and rubbing them, always toward the heart, assists circulation. Do not shake the injured, nor try to force him to recognize you. Only when the face recovers its natural color, and the skin becomes dry and warm, and the pulse at the wrist is regular, is it safe to move the patient.

Broken Bones

The handling of broken bones in the home, requires a few definite ideas, as to procedure. First — straighten out the arm or leg, and hold it securely as any movement causes pain. Second—if one end of the broken bone should project through the flesh, pour a little tincture of iodine, diluted one-half with alcohol, on the wound, and cover it with gauze or muslin that has been scorched in the oven, if no sterile dressing is available. Third—if a leg is broken, a pillow between the legs, with a few well placed ties around both legs, will furnish a temporary splint. If an arm is broken, place a pillow under the arm pit and in like manner fasten the arm to the body. Fourth—never try to set a broken bone—this work belongs only to those with special training.

Hemorrhage

Hemorrhage is a distressing condition, complicating any accident. Its control requires only a cool head and the application of a few principles of first aid. First—if possible elevate the injured member—as an arm or leg. Second—remember a little bleeding is good for any wound as it helps cleanse it of infection. Third—most cases of hemorrhage can be controlled by holding a clean piece of sterilized gauze or muslin firmly against the bleeding point. If this fails the tightly twisted handkerchief or piece of muslin tied, above the bleeding point, will keep the blood from entering the wound.

In all cases it must be the last method tried, and must be applied tight enough to completely cut off the circulation from the injured member.

These measures are for temporary relief only until help arrives and a knowledge of them may save a life. The rapid loss of a quart of blood approaches the danger point.

Health education should properly begin with a study of the prevention of accidents and the avoiding of other dangers. Since health is so important, why should any of us risk losing it by our own carelessness? "Even the strongest body can be injured or made helpless for life by a single careless act." It is not brave to take needless risks, yet many people do so constantly. Safety education will make school days safer. Fatal accidents cause one-fourth of the deaths of school children and most of these are due to carelessness. There is no disease that takes one-half as many lives of school children as accidents. The awful toll of auto accidents among children is being reduced, but only in those communities in which parents and teachers unite in an effort to teach the children the fundamental lessons of safety. We must spend more time teaching accident prevention. Demonstrations of the ways in which injury may take place, are helpful.

"An understanding of first aid means that you know how to determine the seriousness of the accident; that you send for a doctor; that you stop the bleeding; that you treat shock; that you restore breathing and that you make the injured as comfortable as possible."

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